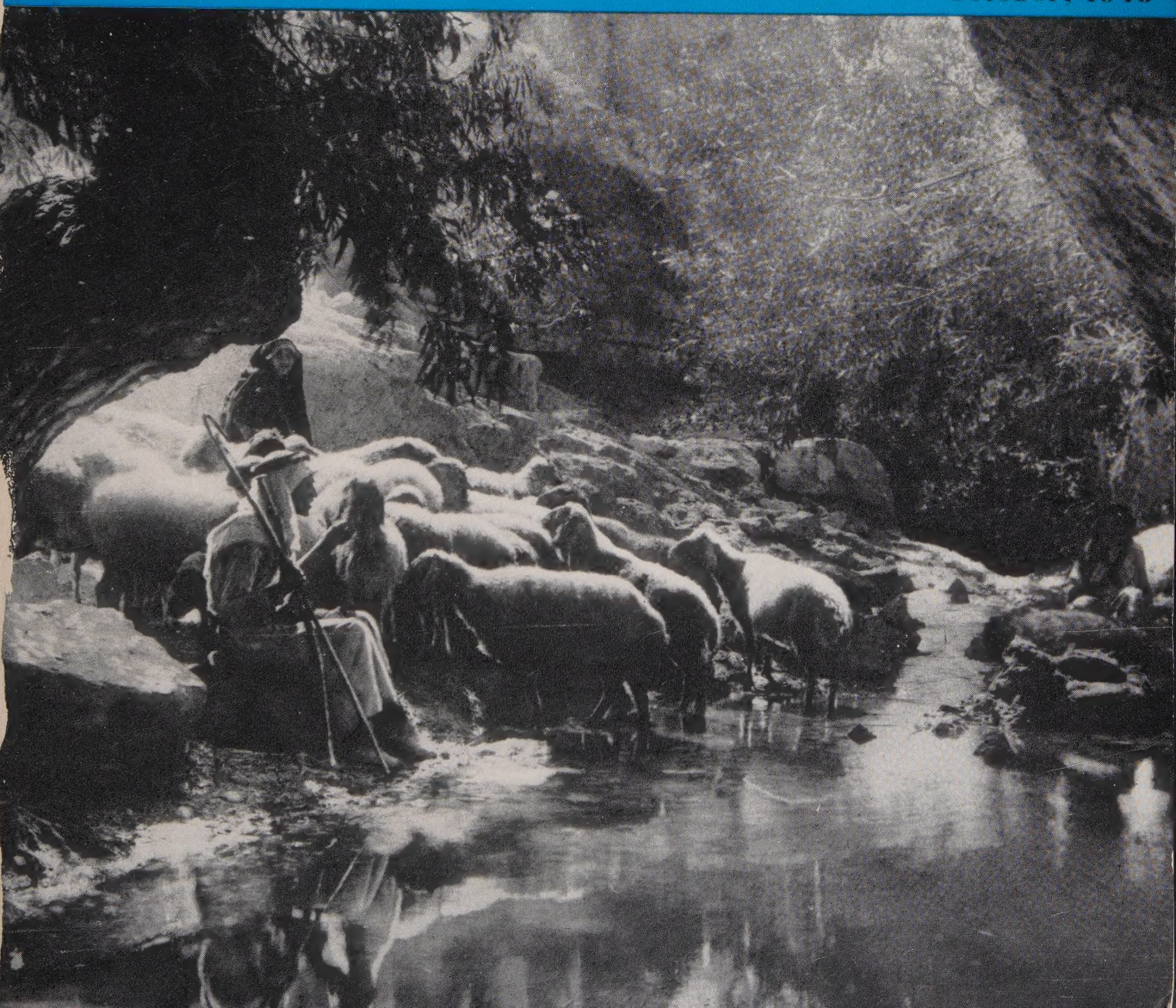
Shepherds

October, 1948



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OUR ANNIVERSARY

SHEPHERDS is now two years old. Its first issue was that of October, 1946. For two years now we have been sending this journal of practical evangelism to Methodist pastors, district superintendents, missionaries, chaplains, and colleges, free of charge. This has been at no little expense, and we have tried to make our magazine worthy of reading and the respect of all.

With joy we now say that many times our hearts have been made glad by the fine testimonies that have come in from every side. Without them this editor, with the heart of a pastor, could not hold up. Pages of testimonies could be printed, but suffice it to give just one—one just received. Walter G. Borchers, missionary, writes from Brazil:

"I wish to thank you for sending us SHEPHERDS Magazine. It is simply superb. In keeping one abreast of what Methodism is doing along the line of general evangelism, there is nothing to equal it. It makes one proud he is a Methodist."

So it is with genuine appreciation, deep affection, and prayer that we greet you at this the start of our third year. We covet your prayers, pray that you may have a vital part in making The Methodist Church an Evangelistic Church, and request that you share with us your hopes and experiences, your joys and your victories, your constructive thinking and helpful suggestions. More and more we are convinced that pastors and people want a real program of evangelism, a real Advance for Christ and His Church.

It is a matter of common information that the General Conference did not increase the percentage of the World Service Dollar that comes to the General Board of Evangelism. There is so much to be done to make this Church of ours evangelistic and our nation Christian. The General Board needs all of its money—and more, too—for field work. The TIDINGS Department is asked this year to make itself entirely self-supporting. This includes SHEPHERDS Magazine and all editorial and office expense. This is a tremendous task—25,000 copies of free magazines a month cost money.

But with the help of 25,000 pastors, district superintendents, and others we will succeed. Get your churches to use our literature and use it freely, and we will not only pay expenses but also do something far better, something that really matters: make our churches evangelistic and deepen the spiritual lives of our people. We are trying to improve our literature, and many tell us that we are succeeding.

This is a strategic time in the church year: vacation period is over; fall begins; World Wide Communion; time for attendance crusades and visitation evangelism; Reformation Day emphasis needed, etc. God's blessings upon you.

—GEO. H. JONES

UNDER SHEPHERDS

(Suggested tune, MARYTON)

A hymn suggested by the title and spirit of SHEPHERDS Magazine

by Charles Wesley Hamand
Pastor, Towanda, Illinois

Good Shepherd of Thy human flock,
  Blest searcher for the straying lamb,
Whom even danger could not shock,
  Thine under shepherd, Lord, I am.

A hireling? Thief? Dear Christ, forbid!
  I would not for myself e'er seek
From pain and labor to be rid;
  Lord, keep me vigilant and meek.

The lambs are tender, Lord, and weak;
  The sheep so often go astray;
They fail the shepherd's voice to seek,
  And in Thy fold they will not stay!

Lord, teach me how to tend Thy sheep—
  And may they ne'er look up unfed.
I'll quench their thirst from waters deep,
  And feed them with Thy living bread. Amen.

SHEPHERDS

October, 1948

Vol. 3—No. 1

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GEORGE HAWKINS JONES, *Editor*

TIDINGS
General Board of Evangelism
The Methodist Church
1908 Grand Ave., Nashville 4, Tennessee

IF YOU MOVE

Thirty-nine Annual Conferences will meet during September, October, and November.

If you move by regular Annual Conference appointment, please arrange with your post office or your successor to have the next issue or two of SHEPHERDS forwarded to you. After that you will receive it at your new address.

It requires some six weeks after an Annual Conference for the changed addresses to be certified by the district superintendents and/or Annual Conference secretaries to the Service Department at Chicago and for the Service Department to send them to us.

If you move between Conferences or need to report your change of address directly to SHEPHERDS, always list *the name of the Conference, district, and charge* that you *move from*, and the Conference, district, and charge that you *move to*. Our stencils are listed by Conferences and districts and not alphabetically by names of persons or towns.

Sunday — WORLD WIDE COMMUNION — October 3

This should be one of the great days of the church year. Thoughtful, painstaking preparation is essential. The following suggestions may be of value—

It may be necessary to arrange for two morning Communion services to care for the attendance.

The Holy Communion should be observed following the evening worship service for those who are not able to attend in the morning.

The shut-ins should not be neglected. Each congregation will want to take the Communion to those who because of age or illness are not able to come to the sanctuary.

An Attendance Registration Card should be handed to each worshiper as he enters the sanctuary on World Wide Communion day, and each of the other Sundays of the "See You in Church Sunday" Movement. At the proper place in the service, the minister announces the registration, which is sometimes designated as the Ritual of Friendship, and asks that the cards be signed and passed to the end of the pew. At the time of the offering, the ushers collect the cards.

We suggest the immediate re-reading of the related articles in September SHEPHERDS along with the articles in this issue—immediate making of plans and securing materials.

Worthy Objectives

To get a commitment from EVERY member to attend World Wide Communion.

To secure a pledge from each member to join in the "See You in Church Sunday" Crusade during October and November.

To encourage loyalty to Christ and His Church in every home visited.

Date Schedule Recommended

SEE YOU IN CHURCH SUNDAY—WORLD WIDE COMMUNION

Sept. 7-25	**Advance Preparation. Make plans. Secure Materials—Prepare calling lists—Enlist visitors**
Sept. 22	**7:30 p.m., Instruction for Visitors**
Sept. 23-25	**Advertise "See You in Church" crusade thoroughly with widespread distribution of posters, stickers, and newspaper articles**
Sept. 26	**"See You in Church" Visitation Sunday**
Sept. 27-28	**Visitors follow up all persons not at home on Sunday**
Sept. 29	**Mail World Wide Communion letter or "Special Invitation" cards**
Oct. 3	**World Wide Communion Sunday—Register the attendance**
Oct. 5	**Mail "We missed you" cards to members absent Sunday**
Oct. 10, 17, 24, 31	**Register church attendance**
Oct. 11-13	**Teams of women visit members absent two Sundays**
Oct. 18-20	**Stewards and evangelistic workers visit members absent last three Sundays**
Oct. 25-29	**Pastor and selected workers for follow-up difficult cases**
Oct. 31	**Protestant Reformation Sunday**
Nov. 7-21	**Continue "See You in Church" emphasis and preach Christ-centered sermons**
Nov. 28	**Have grand climax by observing "Family Sunday" and Membership Sunday**

Churches that do not have a preaching service on October 3 may use the first preaching Sunday after that for World Wide Communion Sunday

HOLBROOK LIBRARY PACIFIC SCHOOL

Organization and Plans

FOR NEW QUADRENNIUM

A one-day organizational meeting of the General Board of Evangelism for the new quadrennium was held in Chicago on July 28, and first steps were taken looking for the continuance of an aggressive program of evangelism and the winning of 2,000,000 persons by profession of faith according to the program adopted by the General Conference and printed on page 7 in September *Shepherds*.

Under the chairmanship of Bishop Ralph S. Cushman, President, officers of the Board were elected, Board members from the Church at large, the executive committee, the executive secretary, and staff members as printed below.

Departments in the Board were approved as follows: Personal and Visitation Evangelism; Pulpit Evangelism, for the training of the pastor-evangelist; Spiritual Life, for rural and urban churches; Family Evangelism; Public Evangelism; Evangelistic Specials; Central Jurisdiction; Devotional Literature; Evangelistic and Promotional Literature; and Business-Treasurer. The functions of these departments were well-defined, and budgets were approved for all but Pulpit Evangelism and Family Evangelism which are to be set up at a later date. These functions will be listed in another *Shepherds*.

Some other things done at this brief meeting follow:

1. The organization and adequate functioning of Jurisdictional and Conference Boards of Evangelism, and of District and Local Church Committees on Membership and Evangelism, was given priority and declared to be the first aim of the General Board and its staff, because the heart of evangelism lies in the local church where persons are actually confronted with the claims of Christ and the Church and are won and developed in the Christian life.

2. Full co-operation was pledged with the quadrennial program on "Advance for Christ and His Church."

3. The study of an evangelistic strategy for urban areas was authorized.

4. Initial plans were approved for a school of evangelistic preaching in 1949.

5. Co-operation was pledged with the United Protestant Evangelistic Campaign promoted by Federal Council of Churches, October 1949 through December 1950.

6. The date of Annual Board Meeting was set for the week following the second Sunday in January each year.

7. A meeting of Conference Secretaries of Evangelism was authorized for the fall of 1948. The time and place will be announced later.

8. The work and financial statement of the Board for last fiscal year were presented and received, showing a surplus of $4,655. 36 on May 31, 1948.

The General Board of Evangelism and *Shepherds* Magazine calls upon Methodist pastors and laymen to give themselves much to prayer for evangelism and evangelistic zeal, that The Methodist Church might be an Evangelistic Church and the greatest power for evangelism in this generation.

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NEW EDITOR---THE UPPER ROOM

The General Board of Evangelism is pleased to announce that Dr. J. Manning Potts has been elected as Editor of *The Upper Room* to succeed Dr. Roy H. Short who was elected Bishop by the Southeastern Jurisdictional Conference. Dr. Potts will assume his duties as Editor September 1.

Dr. Potts will come to his new task with a rich experience in serving the Church and will be well equipped for his duties. During the past quadrennium he has been Associate Director of the Crusade for Christ and has ably served the whole Church in this office. Bishop J. Ralph Magee recently said: "Dr. Manning Potts was as proficient and efficient a man as the Church could have found anywhere in doing the task which was assigned to him in organizing the office, carrying on the detailed correspondence, and all the work that had to do with that tremendous program."

He holds the B.A. and M.A. degrees from Randolph-Macon College and the Th.B and Th.M degrees from Princeton Theological School.

A native of North Carolina, Dr. Potts served all his ministerial appointments in the Virginia Conference prior to the Directorship of the Crusade for Christ. His pastorates were at Amelia, Richmond, Petersburg, and Roanoke, and he served as District Superintendent of the Richmond District.

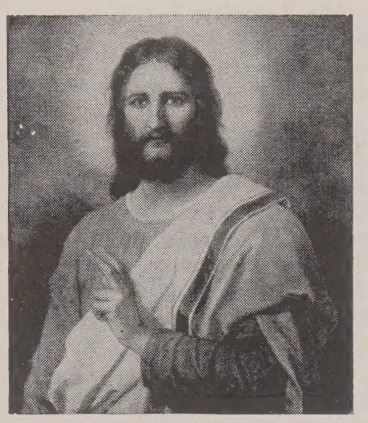
James Manning Potts

He has been a member of the General Board of Evangelism for the past two quadrenniums and is well acquainted with the work of the General Board and of *The Upper Room*. Likewise he has served as a member of the Executive Committee of the Federal Council of Churches. He was a member of the General Conferences of 1938, 1940, and 1944, of the Uniting Conference of 1939, and of the Jurisdictional Conferences in 1940, 1944, and 1948.

Dr. Potts married Miss Agnes Eilson Wright in 1920, and there are three sons: Reginald H.; J. Manning, Jr.; and Joseph C.; and one daughter, Withers. They will move to Nashville at an early date.

He becomes the third editor of *The Upper Room* since it was founded in 1935 by Dr. Grover C. Emmons, and it is expected that the success and influence of this great devotional magazine, which already has a circulation of about two million copies bimonthly, will continue to grow under his leadership.

PREACH CHRIST



during your

Crusade

On World Wide Communion Sunday start a series of sermons on great Christ-centered themes.

In promoting the "See You in Church Sunday" crusade, as outlined in September *Shepherds,* do not fail to give the people Christ and let them see Christ in your church every Sunday. "Sir, we would see Jesus," is the plea of twentieth century people as well as of the Greeks in John 12.

The "Then were the disciples glad when they saw the Lord" can be just as true of today's disciples as of first century followers of Jesus.

Blessed are the people whose pastor stands behind the cross and holds up the Christ who said, "And I, if I be lifted up will draw all men unto me."

CHURCH PEWS HOLD A CONVENTION

by William A. Hubbard, Pastor
Grand Island, Nebraska

Once upon a time there was held a Convention for Church Pews to discuss the problems of the church as related to them.

"I believe," said one pew, "that the reason more people do not come to church is because our backs are too straight. We require those who sit on our laps to sit in an uncomfortable position and it makes them tired."

"I believe," said another pew, "the reason more people don't come to church is that our laps are too hard. We ought to have softer laps. Why, last Sunday I was holding a family as comfortably as I could, and the man grumbled to his wife, 'I wish I was home in my soft chair reading the paper.' The Mrs. frowned at him and said 'sh-sh.' Pretty soon he whispered, 'I think I'll go out and sit in the car and listen to this over the radio. The seats out there are softer.' She then gave him a look sufficient to keep him sitting on my lap until the end of the service, but he squirmed a lot."

A third pew said, "I don't know why more people won't come to church, but I do know it's very interesting and exciting holding some of them on my lap. Now you take Mr. and Mrs. Critical, nothing suits them. It's either too hot or too cold. The choir is terrible or the organ is too loud. The minister really takes a beating from this pair. The only reason they attend is for the enjoyment they get out of critizing. O well, it takes all kinds of people to make a church."

Then another voice was heard. "You know fellows, I get pretty tired just waiting for someone I can hold. You see, I'm the front pew in our church. Too often no one bothers me. I watch the ushers try to persuade people there is nothing the matter with me, but if they find a place to squeeze in, they won't come to me. Once in a while I get a great joy when little Mary or Bobby come, and I hold them. They look up into the minister's face, and he smiles on them, and we all feel good."

So on and on each pew spoke. Finally, in a quiet reverent manner, the voice of another pew was heard. "I feel so sorry that all of you cannot know the experiences of Mr. and Mrs. Prayerful. When they are a little late and need to sit somewhere else, I remember one of you will have the joy of holding them. They bow their heads each morning and I see their lips saying a prayer for our minister and our church. They ask God to sit with them, and He does. I see the minister turning his face toward me, for he feels a warmth and a power radiating from Mr. and Mrs. Prayerful. I know if more people would sincerely pray for God's blessings, the church would grow."

After all reports were in, they sang a hymn and went back to their respective churches, knowing that on the following Sabbath thousands of God's children would again attend church, but knowing, too, that thousands more should be there so that the world might have peace and good will.

GOD'S NAMES

by Ira M. Hargett, Pastor
Fourth Avenue Methodist Church
Louisville, Kentucky

Prov. 18:10 *The name of the Lord is a strong tower: the righteous runneth into it, and is safe!*

With us modern names mean nothing. We give the same names to our children, our cats, our dogs and our horses.

In Bible times names had a meaning.

—Abraham meant Exalted father.

—Hannah meant Grace.

—Solomon meant Peaceable.

—Barnabas meant Brotherly.

The names of God found in the Bible have great significance and meaning. They reveal God's nature, His attributes and His purposes. They constitute a rich storehouse of truth about God and His relation to us. Let's take a look at some of the names of God found in the Bible and their significance and meaning for us.

Strong—Faithful

In the first verse in the Bible it says "In the beginning God created the heavens and the earth."

The Hebrew word for God is Elohim, meaning, The Strong One, The Faithful One.

All creation is a witness to the fact that God is the Strong One who created this vast complex universe, who flung the stars from the tips of His fingers, who rules it all by golden loops of law thrown round His ivory throne.

All human history is witness to the fact that God is the Faithful One; He who never lets us down.

We poor, weak humans can draw upon the moral and spiritual resources of The Strong One and depend upon the fidelity of The Faithful One.

In Genesis 2:4, the name given Deity is Lord God. The Hebrew word for Lord is Jehovah, which means "The Self-existent One who reveals Himself."

The entire Bible witnesses to the fact that God has revealed Himself, and so do the Christian people of nineteen centuries.

Provider—Healer

In Genesis 22:14, the name for God is Jehovah-jireh, meaning "The Lord will provide."

Oftentimes scripture has a double meaning, a local and temporary one and a long range one.—Here the local meaning was God will provide a sacrifice for Abraham —which He did, in a ram caught in the bushes.

The long range meaning was that God would provide a sacrifice for sin for us all—and He did, in His son Jesus Christ.

HOLY COMMUNION

"How through this Sacrament of simple things
The great God burns His way,
I know not—He is there.
The silent air
Is pulsing with the presence of His grace,
Almost I feel a face
Bend o'er me as I kneel."

—G. A. Studdert Kennedy

In Exodus 15:26, the name for God is Jehovah-rapha, meaning "The Lord that healeth thee."

The primary meaning here is that God heals us of all soul diseases. The secondary meaning is that He provides remedies for the healing of our bodily ailments: Quinine for malaria fever, Sulpha drugs and penicillin for infections and inflammations, surgery and operations, etc.

God, the Creator, has so arranged things that faith and prayer and courage work together with medicines and surgery to make us well.

Doctors and psychiatrists are telling their patients to go to church, to read the Bible and to pray if they want to get well.

It is God that heals us whether through remedies, surgery, nurses care, osteopathic treatments, or through faith and prayer and courage, or all combined.

In the seventeenth Chapter of Exodus the name used for God is Jehovah-Nissi, meaning "The Lord our banner" under which we march to victory in every conflict. Our God will see us through every dark night, every harrowing sorrow, every disappointment and bring us out into the perfect day in the sweet by and by.

Security—Righteousness

In Judges 6:24, God is called Jehovah-Shalom meaning "The Lord our Peace and Security." He is our peace and security—personally, nationally and internationally.

If men and nations turn away from God and away from His Word and Will and Way, there will be no peace—only confusion and war and destruction. If men and nations and parliaments turn to God and to His Word and Will and Way there will be peace in our day for all the world and security for all.

In Jeremiah 23:6, the name for God is Jehovah-sidkenu meaning "The Lord our righteousness." He and He alone is our righteousness. There is no other. Our righteousness is as filthy rags; His righteousness is as a purple robe. In God and in God only can we find forgiveness of our sins, justification and salvation, both now and in the world to come.

In Ezekiel 48:35, the name for God is Jehovah-Shammah "The Lord is present." This sets forth the beautiful and comforting doctrine of God's abiding presence with His people. "Lo, I am with you always even to the end." "I will never leave thee nor forsake thee." "God is our refuge and strength." God's name and nature spell love, care, protection.

Father—Mother

In Genesis 17:1, God appeared to Abraham and said, "I am the Almighty God." The Hebrew for that is El Shaddai. El is short for Elohim, meaning "The Strong One." Shaddai comes from the Hebrew word Shad, breast, invariably used in the scriptures for a woman's breast.

So Almighty God—El Shaddai—means "The Strong One," "The Breasted One," the nourisher, the satisfier. As a mother feeds and nourishes her hungry babe, so God nourishes and strengthens His people. As the mother is the

all-sufficient One to the babe, so God is our all-sufficient One, our source and strength and help.

As a mother gives her very self *to* her child and, if necessary, *for* her child, so God gave Himself for us in Christ our Saviour and now gives Himself to us in the person and presence of the Holy Spirit.

In God, male and female combine as is indicated in this name El Shaddai, the Strong One and the Breasted One. Hence we speak of the "Motherhood of God." A young man gets married and the father says, "Son I will back you to the limit of my financial resources." The mother says, "Son, I will back you to the limit of my love and prayers and understanding." So when we come and give ourselves to our Heavenly Father, He says to us, "My child, I will back you to the limit of my resources, which are limitless and to the limit of my love and strength which are boundless."

Shepherd

In the twenty-third Psalm the name Jehovah-raah is used for God, meaning "The Lord is My Shepherd." As the oriental shepherd leads his sheep to green pastures and beside the still waters, leading and feeding and protecting them, and brings them into the home corral at the close of the day; so the Lord our God will shepherd us through our earthly pilgrimage and bring us home to the Father's House at the close of life's day. God is saying to us," "My love and care and guidance are as real as that of the oriental shepherd for his sheep."

This name for God suggests his love and care and gentleness. In his report of the visit of the Riverside Delegation to Japan at the close of the war, Bishop James C. Baker relates that at their first meeting Kagawa prayed: "The war is over; sunshine has come! O God, Thou art tender and good." Around them the city lay in ruins, the result of man's ruthlessness. But without bitterness the author of "Love, the Law of Life," could pray: "O God, Thou art tender and good."

Father

The final and the best name for God was given to us by Jesus. It is Father. Jesus always spoke of God as Father, "my Father," "your Father," "our Father." Not until Jesus came did the world have a full-length portrait of God. Jesus gave it to us.

Then Jesus told us that He was like His Father in Heaven. He said: "I and my Father are one." "He that hath seen me hath seen the Father."

Said a speaker at Chautauqua: "A small boy and one grown to manhood stood before a portrait, the father of both. The boy was inquiring as what kind of a person their father was, and the older one was saying in reply that he was a good man, an able man, a kind man, a just man, a handsome man. He piled up the adjectives and the little fellow tried to pick out some conception of the father whom he had not known, and at last, growing impatient, he interrupted with, 'Tell me, are you anything like him?' Then proudly but modestly, the elder brother said: 'Those who knew us both tell me that I am my father's living image.' The little fellow walked away with his heart all aglow saying: 'Now I know what kind of man my father was; my oldest brother is like him.' He reasoned up to the father he had not known but had seen only in babyhood, from the brother whom he did know."

If you would know what God is like, look at Jesus our elder brother. God is like Jesus.

Ours is a Christ-like God. Bishop McConnell said a very true word when he said: "People are not so concerned to know whether Christ was metaphysically like God or not, but they are deeply anxious to know if God is morally like Christ."

Stanley Jones says: "The greatest news that has ever been broken to the human race is the news that God is like Christ."

In Christ God came down to man, loving him, seeking him, saving him, and bringing him back to God the Father.

COMMUNION LEAFLETS

"This Do In Remembrance of Me"
by John L. Ferguson
Pastor, Belmont Methodist Church
Nashville, Tennessee
75c per 100

We recommend that this new communion leaflet be placed in every home before World Wide Communion Sunday, or given to every worshipper on that Sunday

A big task of the Protestant Church today is to hold up the cross, emphasize the sacrifice and death of Christ, and make meaningful the Sacrament of the Lord's Supper.

"The Sacrament of the Lord's Supper"
in The Methodist Church
by Hubert C. Smith
75c per 100

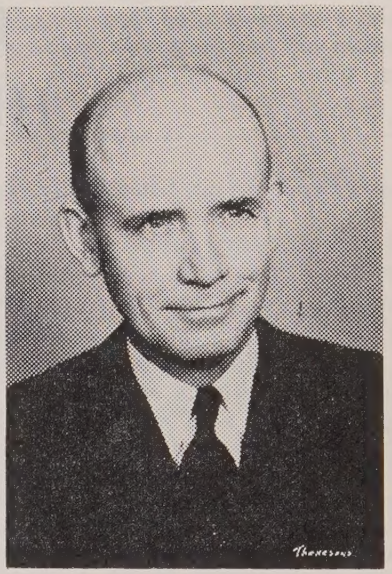
"The Meaning of the Communion"
by E. Stanley Jones
75c per 100

"Why I Come to the Communion Table"
a devotional card
40c per 100

Order Now TIDINGS *No Time for Delay*

A YOUTH PROJECT In Devotional Training

by T. Elmer Smith, Pastor
Dunsmuir, California



Here is a project that can be used with intermediate and youth groups in the church school, MYF, and elsewhere. Quite probably it will start many on the road to daily devotionals and practicing the presence of God.

This idea I received from my good friend and former district superintendent, Carroll H. Prouty, now pastor at McCook, Nebraska. He used it in connection with the morning watch for a Senior Camp several years ago. I thought it would be a good idea in our Christian Adventure Camp with my intermediate class on "Each for All in Our Worship."

The plan was on this wise: Several weeks in advance of our camp, I secured the addresses of all writers of meditations in *The Upper Room* dated for the period of the camp, July 10-17 inclusive. I wrote them all, asking them to tell us something of their lives and work, and of the country round about them, and even requested that they write a personal message to the class. This they did; the response was 100 per cent. One letter came from England, two from Canada, and the other five from various parts of the United States. These letters were interesting, indeed.

Each morning, in our quest period, before examining *The Upper Room* message for the day, the letter from the contributor for that day was read. This captured the interest and imagination of the boys and girls and made *The Upper Room* meaningful beyond any previous experience. Members of the class made such remarks as these: "That makes *The Upper Room* message seem personal"; "That makes it real"; "This is most interesting"; and "Why didn't I realize *The Upper Room* message was so helpful to every-day living?"

At the end of the week, after learning together how to use *The Upper Room*, the writer asked how many boys and girls would promise to use it regularly throughout the year. Everyone responded in the affirmative.

Another thing: We made permanent binders into which *The Upper Room* can be kept and then replaced with new issues. These binders consisted of cardboard covered with oilcloth, and had a cross of different colored oilcloth on the outside front cover. A plain white sheet of paper was pasted on the inside to cover the cardboard. Holes were punched at the top and bottom, the space between them being the height of *The Upper Room*. Yarn thread was run through these holes and tied in a neat bow on the outside. Each person was provided with a new copy of *The Upper Room* to go in it.

Other projects were: Planning a worship center outside with Mount Shasta as a background, creating a litany which was used as a morning devotion, choral reading, planning worship services, nature hikes with instructions to write down things which reminded them of God's love, power, and beauty. The list was impressive. Some of the group helped with special music. All told, we had a grand time.

* * * * *

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THE MINISTER AND HIS DEVOTIONAL LIEE

By Edward J. Rees, Pastor
Mt. Vernon Methodist Church
Danville, Va.

"Less than the least of these am I, O Lord" to speak upon the minister and his devotional life. Yet, the old subject presents itself with a charm which is magnetic, and a need which is imperative. The late Dr. Charles E. Jefferson stated, "A minister who graduates and stops there will soon be able to pull his collar off over his head." If this be true of reading and study, what must it be of prayer, spiritual introspection, and private devotions?

The minister builds his own devotional life through a series of self-sacrifices and personal disciplines which are exceedingly difficult. "Like priest, like people," is a proverb of old. The spiritually-awake folk of any congregation keenly discern whether or not their shepherd has been in touch with the Eternal, or is in tune with the Infinite. The prayer life, the quiet hour, the trysting place of the minister determine his devotional life. It is that time of spiritual introspection when we face the realities of the condition of our own souls.

Soul-analysis is not easy. We dodge it. We argue the truth of its revelations. The release of self, in utter truthfulness, sincerity and frank honesty before God carries its cost. We do not like to say, "I am a man of unclean lips." This chills our enthusiasm. It cramps our ego. Nor do we relish the experience of living "among a people of unclean lips."

The difficulty is that these moments of spiritual refreshment, which are so vital to the devotional life of the Christian minister, reveal facts which we do not like to acknowledge. The sight of our own selfishness, our own egotism, our own ambitions, our own jealousies shame us. Many of us would rather analyze someone else in a moment of personal counseling than to face our own failures in private frankness. It causes us to blush before God to confess our own sins. Yet, it brings large returns. It is then we pray "create in me a clean heart, O God."

"Thy word have I hid in mine heart, that I might not sin against thee."

Difficulties and Obstacles

The tempo of the times militates against a deep devotional life. "As thy servant was busy here and there, he was gone." Too often, the *study* is turned into the *office*. The administration of the church must go forward: conferences, interviews, committee meetings, telephone calls by the score—day in and day out. The office must function. The church must be administered. Growth

in numbers and excellency of organization must be registered. This transformation of the study into an office goes on daily before the eyes of the minister.

Then too, the language of the times rather frowns upon mysticism or piety. Not many of the new books, best sellers, the book everybody is reading, deals with the creating of those fruits of the Spirit which concern the devotional life of the Christian. Busy are we settling the problems of this atomic era. What use have we for mysticism when we are busy splitting atoms and making bombs, we seem to say.

The "little foxes" often spoil the vines of the minister's spiritual life—the nagging things, the things that gnaw at the vitals of the soul-life. Said a good bishop, "I'd a thousand times rather be swallowed down in one gulp by a big whale, than to be nibbled to death by the little minnows which bite at the spiritual life of the preacher." Petty parish problems often rock the preacher's soul. At times these nibbling experiences come after the greatest spiritual triumphs. Did not the argument upon who should be the greatest among the disciples occur soon after the revealing transfiguration experience? Similar arguments continue today, more often than not, immediately after a great spiritual victory within our parishes.

Preachers handle the most sacred things of life: marriages, birth, deaths, sorrows, sobs, hungers, passions, powers, weaknesses. They seem to be at home in the holy of holies—behind baptismal fonts, within Communion altars. They deal with sacred sentiments of holy hymnody. They read the majestic utterances of the Ritual. They stand by hospital beds and literally assist the nurse and physician in closing the eyelids of the recently departed. The minister directs youth, and counsels with those in the terrific glow of life's noon, and comforts the aged facing their certain and not-distant sunset. As a result, lest this man of God exercise the greatest of care, his at-home-ness with these sacred things may become too natural, and the truths too common. His devotional life may become a commonplace, matter-of-fact thing, often taken for granted, but pathetically inadequate. No man can constantly empty his heart, mind and soul without a constant refilling at some spiritual fountain of his own sincere discovery and commitment.

Some Helpful Technique

We are agreed upon the extreme importance of the devotional life of the minister, and the obstacles in the way, but what shall be said of the technique of discovery and procedure? From the hidden springs of the minister's own soul must come strength if he is to feed the flock of God. It is our responsibility to reflect the "imprisoned splendor" of the Christian religion.

Elton Trueblood speaks of the discipline of *solitude,* saying, "It is the conclusion of the thoughtful people that we need aloneness as much as we need togetherness." Trueblood further suggests that each person who wishes to be cre-

"Lest . . . when I have preached to others, I myself should be a castaway."

"Be renewed in the spirit of your mind; and . . . put on the new man, which after God is created in righteousness and true holiness."

atively Christian must learn the discipline of *silence*. What has happened in these turbulent times to "the still small voice?" Has it ceased to speak, or has our own chatter and clatter drowned it out? Have we lost the fine art of listening? We "dash" here and "rush" there. Our date books are filled with appointments, often crowding out the major appointment with Him from whom comes our comfort and guidance. Who, in this jittery age, wants to "be still and know"? But the knowledge of God will never be gained without the stillness before Him.

Modern Protestantism has someone to thank for the world-wide ministry of *The Upper Room,* which enters our homes, offices, campus, and shops with a healing touch. Through the ministry of this small devotional booklet millions of hearts have been helped, families have been tied together with bands of love, and men have found Christ in saving power.

The Bible is still the Book of books. The regular, daily reading of its pages, not only for sermonic purposes, but for devotional and inspirational purposes, continues to be the greatest source of Christian inspiration. Fasting, practiced by the saints of the yesteryears, is still recommended and practiced by the saints of these todays. With devout Catholics, fasting is compulsory. With Protestants it is considered an imperative means of grace. The denials involved in fasting make it a fitting way of expression of penance, seeking forgiveness and making atonement.

On the minister's desk, near the Bible, should always be at least one of the choice devotional books of the Church —not a book of sweetened sentiment, but one with seasoned, rational, spiritual truth.

Let the minister be certain that he begins the day with God, and then it becomes more certain that he will continue the day with God.

"I met God in the morning
When the day was at its best."

This is the first important appointment.

If errors are made, or sins committed, let him get this cleared up at the earliest possible moment. Refuse to walk an hour of the day with a soul that is burdened, or a heart that is stained, or an attitude which is unchristian. Keep the spiritual channels unchoked. Keep the wires uncrossed. Keep the contacts unhampered. Keep on close speaking terms with Christ. The closer the fellowship,

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work."

the more devoted the life, and the more beautiful the service.

Keep a cheerful attitude toward life. The grace of a smile goes a long way. Beware of a caustic, critical spirit. See the hand of God in all life; in the flowers, the winds, rain, sunrises and sunsets; on the prairie and mountaintop; on the bosom of the sea, or across the wasteland of the plains. It may be that the place whereon thou standest is holy ground.

When standing in the pulpit, ask yourself the question, "Why am I here?" I do not deserve to be in this holy place. But for the grace of God I would be in some other place. As you speak, remember that you are God's voice in that place at that very hour.

The memorizing of some of the choice verses of Scripture, gems of poetry, or other terse statements of Christian truth will assist in this spiritual technique. These and other practices will help the man of God to keep burning on the altar of his own heart that sacred flame of love, truth and inspiration. Without which he cannot walk, talk, or live.

400,000 FOR CHRIST

The Methodist Church has a goal of 400,000 persons on profession of faith this year.
Every pastor will want his church to win its share of these 400,000 persons for Christ.
Most pastors had some training in visitation evangelism during the Crusade for Christ.
Thousands of Laymen visited for Christ and were thrilled with the experience.
Every church will want to have an organized period of visitation evangelism during
October or November

Check the visitation materials you have on hand now, and replenish your supply.
Here is a list of materials available from TIDINGS. Order while price remains same.

SURVEY
Friendly Community Study folder
for each person who assists
2c each

Friendly Community Study cards
a card needed for every family
35c per 100

Friendly Community Assignment Envelopes
for each team each day
50c per 100

VISITATION EVANGELISM
Instructions for Evangelistic Workers
a folder of helps for each visitor
2c each

Prospect Cards
for listing prospects to be visited
35c per 100

Commitment Cards
for receiving decision of prospect
35c per 100

"If 50 People Would Pray"
---AN EXPERIMENT IN PRAYER---

by John Hoon, Pastor
Wesley Methodist Church, Springfield, Mass.

Mrs. Alice Helberg was suffering the results of a serious operation. In the course of her pastor's visit, she exclaimed: "If 50 people of Wesley Church would pray for me I know I would get well." The pastor felt a Presence and a Power in the hospital room that afternoon. The words kept running through his mind, "If 50 people would pray for me." At the Thursday evening service, the pastor told of his visit and of her statement, "If 50 people would pray for me."

The Prayer Band started that Thursday evening, and has been operating now for five months. On the Prayer List 92 names have been placed. These names are read each Thursday night during the Prayer Circle which begins promptly at 8:30 after 45 minutes of singing, Bible study, and spiritual guidance. Persons whose names are on the list are urged to join in prayer at 8:30 also, the same time the Prayer Circle is praying. Members of the Band not present are asked to join in prayer at 8:30 wherever they are.

Of the 92 names on the Prayer List seven have recovered, some in a most amazing way. The doctors said one man would not pull through, but he's back at work now. A young woman and her husband came on Thursday night and asked to have her mother's name placed upon the prayer list. The following Thursday night they testified that, though the doctors had been dubious, the mother had gone through the operation in another state and was then on the road to recovery. A three weeks' old baby was in the hospital for weeks without improvement. On a Thursday afternoon the doctors had decided to take the baby to Boston for special treatment, but that very night the baby took a decided turn for the better, and never did go to Boston. She is now home, well and gaining in weight and growing.

Twenty-one persons on the Prayer List are definitely improving. Ten are not showing any improvement as yet, but we are praying for God's guidance and for His power to reach through the channels of faith for the improvement in body, mind, and spirit of these persons.

Eight of the persons prayed for have been translated into the very presence of God. Their suffering has ceased; they are "at rest" in God's love and care. Does the Prayer Band consider this a defeat? We do not! In every case there was a signal victory. "These all died in faith," and what a faith they demonstrated during their suffering! Their facing the Unknown without fear has given us all courage.

This experiment in prayer is doing something to the church and community. The newspapers have been greatly interested. Each week there have been letters and telephone calls of inquiry, or communications bearing witness to the effects and results of prayer—for example, a woman alcoholic has been definitely helped through prayer, and her husband has sold his liquor business which was largely at the bottom of their distress and unhappiness.

Part of the experiment has been the study and application of sound psychological principles to the areas of faith, mental attitudes, worry, anger, excitement, prejudice, sensual desire, etc. We have studied the miracles of Jesus each Thursday night for a number of weeks. Counselling by the pastor has been an important part of the program. Letters and booklets are sent to the people on the Prayer List and the Prayer Band has voted to send *The Upper Room* to the folks on the Prayer List.

Through these months our experience in prayer has strengthened both pastor and people in the Christian life. In prayer we have found a genuine ministry which reaches people at the core of their greatest needs. It is amazing how responsive and grateful people are for this ministry. So often it is said in one way or another, "We've tried everything. The only thing left open to us is prayer."

It may be that through prayer and prayer groups God is preparing his people for a great revival of religion with power. A new world may be dawning and the Kingdom of God may be at hand!

6 *Helpful Booklets for Your People on Prayer*

Frank C. Laubach	PRAY FOR OTHERS
George A. Buttrick	IS PRAYER INTELLIGENT?
Andrew W. Blackwood	WHAT DOES PRAYER ACCOMPLISH?
Georgia Harkness	HOW TO FIND PRAYER MORE MEANINGFUL
Rollin H. Walker	THE MASTER'S GUIDE TO PRAYER
E. Stanley Jones	HOW DOES GOD GUIDE US?

10 cents each, $6 per 100 (may be assorted)

THE UPPER ROOM

1908 Grand Avenue Nashville 4, Tenn.

CONCERNING PRAYER

My Pastor Prays for Me

by an Influential Methodist Woman
(Name withheld to allow the pastor to remain anonymous like the Good Samaritan)

Recently there came to me a letter from the minister of my church, the contents of which I would like to share with you:

For some time, my pastor wrote, he had been thinking about how he might be more helpful in meeting the needs of our large membership, and he had decided that prayer was the best method. Therefore he was planning to spend an hour each day, except Saturday and Sunday, in his study, in prayer for the members of our church.

The letter said he would be praying for me and nine other families in our church on a certain Wednesday morning between 8:30 and 9:30 o'clock, and that if I had any special requests for prayer he hoped I would write him regarding them, and also suggested that if possible I join him in prayer during that hour.

I have received many pastoral letters during my lifetime, but never one that touched me more than this one.

I had a very special request for prayer: My youngest brother is dying with cancer, and how he and his family need God's help in their time of suffering and grief!

I wrote my pastor telling him I would join him at the designated hour.

I also wrote my sick brother telling him what we were planning to do. Then I wrote my older brother and sister and when *our hour* came on that Wednesday morning we formed a circle of prayer that reached across the miles and our hearts were comforted. Our church visitor has told me that our pastor has been amazed at the requests that are coming from the members as day by day he is following this plan until our entire membership has been carried to the throne of grace.

I am truly grateful that I belong to a church whose minister believes in the power of prayer and who is not too busy to take time to pray.

One of the early saints has well said: "When we are too busy to pray, we are too busy."

"More things are wrought by prayer than this world dreams of."

FROM A CHURCH BULLETIN

Requests for prayer come to us almost every day and we will list them in the Bulletin each week. This week, please pray for a Christian man and wife who are undergoing great difficulties in body and mind; for a young wife who faces the breaking of her home; for another young wife who is ill in body and mind; for another young wife who is ill; for a husband who needs strength and courage to resist the temptation of drink; for a husband and wife who have returned unto their Lord and need strength for the days ahead.

—Central Methodist Church, Evansville, Indiana, Horace A. Sprague, pastor.

AT PRAYER MEETING

At each of these services the names of a number of families in our parish are being included in my prayers, until each of "our" church families has been prayed for. . . .

At our Mid-Week Service next Wednesday night I am going *to include you on our* prayer list. Any birthday, someone going away, an anniversary, someone ill, a problem bothering you, or anything in particular that you would like me to pray for, please inform me so that such might be included in my prayers for you.

—From a letter by *John B. Oman,* Pastor, First Methodist Church of New Jersey, Trenton, N. J., to selected persons and families.

PRAYER RETREATS FEATURED IN NEBRASKA

by Eugene Golay,
Secretary of Evangelism

The special emphasis of the work of the Board of Evangelism of the Nebraska Conference during the past year has been upon the deepening of the spiritual life of its pastors and leaders in evangelism. Four New Life Prayer Retreats were held during the winter months with excellent attendance and encouraging response. Total attendance for the four Retreats was 124 pastors. Each Retreat opened on Tuesday morning and carried through until the closing service on Wednesday evening. The meals and rooms were provided out of funds of the Board, and arranged for by the host churches.

Locations of the Retreats and leaders were: Crete, Lynn Radcliffe, Oak Park, Ill., leader; Lexington, Virgil Kraft, Minneapolis, Minn., leader; Fremont, Don Schooler, Chickasha, Okla., leader; Alliance, Ralph Kofoed, Sandwich, Ill., leader. Each one of the leaders made a vital contribution to the thinking of his group in the realm of "Prayer and Devotional Life."

Many requests, including a resolution from the Fremont group, have come to the Board of Evangelism asking for another series of Retreats for next year. At a recent meeting of the Board plans were made for four or five similar meetings next year.

Two Prayer Retreats for Youth were sponsored by the Nebraska Conference Board also, in co-operation with the Board of Education and the Conference Youth Fellowship. About eighty youth attended the two Retreats held in April at Aurora and Sidney. James Chubb of the General Board of Evangelism was one of the resource leaders.

SPIRITUAL RESEARCH
Laboratories Should Be Established

Fred B. Wyand
Moorefield District Superintendent
Romney, West Virginia

A great electric light company tells us that the interior of their light bulbs are drier than the sands of the desert. They further tell us that if a drop of water were divided into five hundred parts, and one of these infinitely small particles of water found its way inside of a mazda light, it would darken the bulb and reduce its illumination. They are constantly at work in research laboratories to give us "Lights That Stay Brighter—Longer."

Christians are the spiritual lights of the world. Jesus so advised His disciples in the Sermon on the Mount. "Ye are the light of the world. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." If there is darkness in the earth and the world has lost its spiritual dimension, Christians should examine the lights which they are letting shine before men. When better spiritual illumination comes to the world, Christians will bring it. To do this no little research work will be required on the part of the light bearers.

Laboratories Are Essential

Tremendous strides have been made in medicine, militarism, and science (in general) about us. In these fields we are so far ahead of our fathers that it staggers the imagination. How did this come about? It was not the result of the classroom. A student can enter a medical school and become a doctor; he may enter West Point and become a soldier, or some school of technology and become a scientist. The classroom is the place where men are trained for their vocations in life, but not the accustomed place where discoveries are made that denote progress. The atomic bomb didn't emerge from a classroom; neither did penicillin, nor the mazda light. They came from the research laboratories. If advancement is to be made in the realm of the spirit it will be made in like fashion. The inspiration of our worship services in the church and the place of the church school are important factors in the lives of all good people, but if there is to come shining a brighter light from the life of a Christian, he will need more than these things. He will need to closet himself in the research laboratory of the spirit.

Diligent Work Is Required

A former pastor of the Edison family (East Orange, N. J.) told me of the undisturbed and untiring efforts of Mr. Edison in his laboratory. When the inventor was at work, meals would be carried regularly into the workshop, but they were rarely touched. Mr. Edison would go days at a stretch without eating until he accomplished his task. That is the way advancement is made in the field of science. Will we ever learn that there isn't any other way—not even in the field of religion? To the scientist no task is too laborious, no time too precious, and no sacrifice is too great to interfere with his work in the laboratory. When once the Christian gives himself with the same assiduity and consecration to the things of the spirit as the scientist does to his task, then Christianity will not trail the advancement made in scientific and material things.

Personal Laboratories

In the spiritual research laboratory the Christian's subject of study is himself—his own heart—his own soul.

In the General electric laboratory the scientists study the light bulb from every angle and do away with everything that in any way would lessen the illumination. Not one five-hundredth part of a drop of water is allowed to enter the bulb. Everything is done to bring the light to the highest perfection.

If the Christian's light is to shine brightly, it is necessary that everything be eliminated from his life which would in any way befog the illumination thereof. Sins of all kinds must go—Not only the great flagrant sins of profanity, drinking, gambling, vice, immorality, adultery, and so on (sins which are uncommon in the lives of Christians) but the lesser evils, many of which the Christian is unconscious. These keep him from becoming a light, a bright light, to the world.

There is the sin of the unbridled tongue. Christians would not use profanity or obscene language for the world, but too many will say unkind and hurtful things of friends and strangers alike. They talk thoughtlessly and it ruins their influence.

There is the sin of jealousy. Some Christians become greatly disturbed when others move ahead of them. This goes not only for material things in the world, but too often this is true when some Christians move ahead of others in the leadership and work of the Church.

There is the sin of conceit. Some of us who name the Name of the humble Galilean walk about with a feeling of superiority. We are not unlike the proud Pharisee who thanked God that he was not as other men. Some of us go so far as to make our religion the means of separating us from others. Perhaps we think that others are unholy folk because they do not think and act as we. We become egotistical, proud and boastful because of what we are. Is it any wonder then that our lights are too dim to guide this "Run-Away World" into a better way?

Heart searching is necessary to soul cleansing. We need to discover the

many things which are to be eliminated from our lives. Then, too, heart searching is necessary to the discovery of the needed things in our lives which we lack. We need within us every essential which makes the light shine to the full: Love, peace, joy, long suffering, gentleness, goodness, faith, meekness, spirit of forgiveness, and so on, world without end. It is not much use for the Christian to attempt to do much about the world until he has done something about himself.

Laboratories in Every Community

Spiritual research will not begin as a great Church-wide movement. However, it may develop into such; and only as such can the greatest success attend it. Yet it must not be considered as meetings of great masses of people. That would destroy its very purpose. When the scientist wishes to perfect the light he doesn't call together a great crowd of learned men and mobilize their minds to accomplish his task. Indeed, not. Instead, with a few colleagues, he shuts himself in a research laboratory and stays there until the desired results are attained. Then when he emerges with his associates, we hear little about them, but the world uses their light.

Should it be different with Christians? Spiritual research laboratories may be set up in every Christian community. They may be started with just a few Christians gathering together for individual study and self-examination. As the group enlarges it may be divided and further divided into smaller groups until every community participating has several such laboratories.

When the writer was a pastor, it was his good fortune to aid in the organization of such a group. A small group of men came together weekly over a period of six months. There was no preaching, but much Bible-reading, praying, and self-examination. In time the town and community felt the impact of the lives of those men. Before the close of a four-year ministry in that place, it was estimated that ninety-seven per cent of the people of the town belonged to the churches.

The Oxford Club of which Wesley was a member had a more marked but a similar effect in the lives of its members. The old fashioned class-meeting was along similar lines—likewise the upper room experience prior to Pentecost. There the Holy Spirit came upon each person present. The present day "Quiet Retreat" and the "Morning Watch" (while they last) are of similar nature.

Spiritual research laboratories can be established in every Christian community by the local people themselves. These could be great aids in furthering the New Life of the Church.

The program of work in these laboratories could be carried out without the use of the second and third personal pronouns. No one would exhort, *"You* do this," or say *"They* do that." These pronouns would give way to the pronouns of the first person. In the presence of God each person would become an expert in the study of himself until, with others like-minded, he would become the kind of a light he is intended to be.

One of the most popular pieces of small literature that TIDINGS has issued is the "Prayer Circles" folder card. It has done much to stimulate the prayer life of individuals and of groups. It contains spaces for a prayer list of twelve names, for a prayer covenant, twelve suggestions for prayer, and scripture passages on secret prayer, Christ at prayer, group prayer, causes of unanswered prayer, conditions of successful prayer, and notable prayers.

We suggest that you order 100 on the order blank you mail to TIDINGS today—$2.00 per 100.

"SPIRITUAL SHEPHERDING For a Flock of All Ages"

The excellent article by this title in September SHEPHERDS was written by Miss Clarice M. Bowman, a member of the editorial staff of the Board of Education, as a service to the 21,000 Methodist pastors. She suggested that her name not appear with the article; well, it did not. This article merits being re-read. Indeed it merits being followed out.

BUSINESS MEN MEET CHRIST

by R. F. Goff

Pastor, Worland, Wyoming

There have been astounding results in our cell group among the business men of our city. Some of these men were already church members but they never knew Christ in His saving power.

This is how it started: Two men asked me if I would meet with them and let them ask questions on religion. Within two months both gave their lives to Christ, and now the group has about 16 members who meet every week seeking to know Christ in a vital way. We do not encourage men to come—we want them to come, but they must be interested and willing to put it first on their list of importance and be present every week.

These men may start attending out of curiosity, the desire to see what is happening to others, but they stay to seek Christ for themselves. All but one in the group has now had a vital experience with Christ. Three of the men were already professing Christians, but were living on a low level of Christianity. Nine men who did not profess Christ have had definite experiences in recent months.

These are leading business men in the city: our county attorney, a very noted surgeon, etc. Among them have been alcoholics, drug addicts, vile minds, etc. Truly they are now living miracles. Such changes have come over them that people hardly believe the transformation. God is giving us victories. People hardly want to believe it, such a change has come about, far beyond what we had faith to ask for.

The cell group (even two or three to begin with) is the most powerful way to reach men in this day of ours. I wish something could be done, Church-wide in Methodism, in this cell idea. Something must be done for this type of evangelism just as it has been done for visitation evangelism. First-hand help in starting and setting up cells will mean much to churches and pastors.

PIONEERING IN GOD'S COUNTRY

The "New Look" in Group Ministry Rural Work

by Mrs. Ruth Ellen Moore
Student Minister's Wife, Indianola, Iowa

Who told you circuit riding was a thing of the past?

It's going strong in Warren County, Iowa, although perhaps you wouldn't recognize it—for it has the new look.

Each Sunday morning some 25 young men and women from Simpson College in Indianola pile into the blue and white Warren County Group Ministry bus and begin their 100-mile jaunt over scenic country hills to Pleasant Hill, Wesley Chapel, North River, and all of the 14 churches supplied by the rural church project.

Simpson College students, pastors of 12 churches in Warren County Group Ministry, line up to board the bus at 7:45 on Sunday morning.

Ruth Greenwood, pastor, and Pleasant Hill Church. Bus is ready to move on to next church. Gene Carter (Group Ministry Director) driving bus. Picture on next page shows cars in front of Pleasant Hill Church at 11:30 Sunday morning while service was in progress. Project station wagon in foreground.

At each church the student minister who has been appointed to serve that church alights, accompanied by his wife or perhaps an assistant worker. They're there for the day. The bus will pick them up after the Youth Fellowship meeting in the evening.

The student ministers, all of them accepted supply pastors, spend Sunday afternoon (and at least one afternoon during the week) calling on families in their pastorates. They've discovered that pioneering in God's country is sheer adventure.

Members of the Group Ministry are transforming drab and almost-forgotten rural churches into sanctuaries of dignified worship and rich fellowship. And they're bringing in the people!

There has been discovered a distinct correlation between the number of pastoral calls made by a minister and the number of persons who file into his church for services. One of the young preachers made 795 pastoral calls from June, 1947, to June, 1948. His average attendance has increased like this:

December, 1946	26
June, 1947	27
December, 1947	38
February, 1948	41
April, 1948	61
June, 1948	63

The business of getting personally acquainted with everyone in the community is one of the points stressed by Gene Carter, Director of the Group Ministry, in the special training classes he conducts for workers. His philosophy puts the pastor on a level with his people.

The Group Ministry grew from the desire of Mr. Carter to effectively serve closed and struggling churches and also to provide experience and income for pre-theological students attending Simpson College. The Methodist Church has poured thousands of dollars into this attempt to restore health and vitality

to rural religion. Picturesque church buildings which still glow with past memories but have lacked leadership and a regular program are once again echoing with laughter and song.

Attractive church bulletins are mimeographed for each church every week. New worship centers have sprung up to inspire reverence. Pianos have been tuned, youth choirs organized and pianists are practicing hymns before they come to church on Sunday morning. One choir now sports a set of beautiful maroon robes, home made. Some 300 young people of the project churches gather on Sunday evenings to learn more of Christ and His way of life and to enjoy planned and varied recreation. The parking lot outside, incidentally, may easily include a 1948 car, a tractor, and a white horse.

Many church buildings are being improved now that congregations have been revived. New paint, new siding, and new windows are things a community can afford when families share the cost and donate the labor.

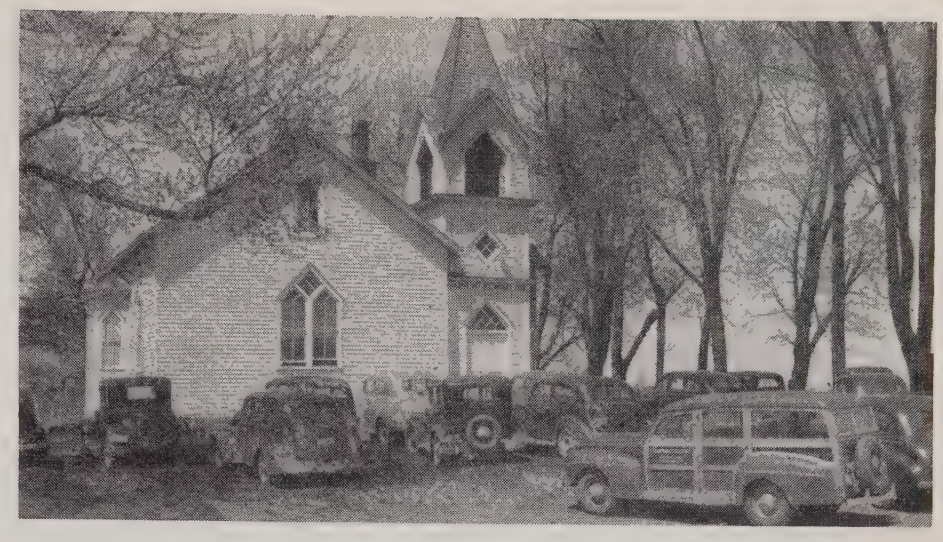
"God's Acre" plans are in progress at two of the churches. And the financial aspect of the project is brightening. During the year 1946-47, churches in the Group Ministry gave $945 of a $9,000 budget. During the following year, they contributed $5,116 of a $13,500 budget.

The work of the Group Ministry is being supplemented this summer by 25 college men and women who are attending the six-week Methodist Rural Work Camp—which also has headquarters in Indianola and is under the direction of Mr. Carter.

Hailing from 15 different states, these work campers have helped conduct Vacation Church Schools in 11 of the churches. Some are trying their hand at delivering sermons. Many are offering their speaking, singing, and instrumental talents at church services and youth meetings. During their first week alone, the campers made almost 350 calls among the people of the churches.

In one church parish, they are taking a complete religious survey. A similar survey has been completed, in an area where a Methodist church is still closed, by a group of high school boys and girls who attended the week-long Youth Crusade Training School in Indianola in mid July.

Rural families of the Group Ministry churches are responding to their student leaders' efforts. Services at their churches are no longer spasmodic, and going to church again is becoming "the thing to do."



RURAL NOTES---by James S. Chubb

The Rural Church is now in the thinking of Methodism. This is good. The General Conference revealed this, and it gave much attention to this work. This also is good, very good.

The ball has now been passed to the men who work in this field. The psychology is right and the time is ripe for a most significant rural advance. This is the time for those who serve in rural fields to set their minds to win the masses of rural America to Christ and to the Church. Let this be our ambition. Right now let us set forth to do this high and noble thing.

Individual rural churches may not be the "leading churches" in the sense that they are large and have large budgets, but they can be important and most valuable to the Kingdom in the sense that they become places where religious instruction is good and constructive. The preaching of laymen and of ministers is of God and is intended to lift men to the heavenly life and to the doing of God's will "on earth, as in heaven."

Probably as never before, rural laymen are supporting their rural ministers, both financially and otherwise. Let the good work continue.

This is a new day for rural America. It can become the best day that we have ever known in the Rural Church. Now is the time to ride our circuits, to go down every road, and to visit each family within the bounds of every parish to present the claims of Christ.

Conferences and clinics for rural ministers to discover how the best work is being done are very much in order. Likewise is special training in order, for men who want to improve their work, and rallies for laymen where they can get the vision of this work which is of the Lord.

Let us "seek" until we "find" the way to make the glory of the rural church shine in each county of the nation. It is the will of God that this be so.

North Dakota

The North Dakota Conference under the leadership of J. Ralph McNeil, Conference Director of Evangelism, has outlined and put into action a vigorous evangelistic program for the new year. It has accepted its quota of new converts on the basis of 500,000 to be received on confession of faith this year by the whole Church. A plan is under way to train every pastor and a group of laymen in every charge in Visitation Evangelism.

There are a number of circuits and churches that ought to be doing much better work than they are. These have been noted and plans are being made to put on a special training school and mission for the ministers and leading laymen in these circuits. This will be accomplished through the leadership and cooperation of the district superintendents.

In keeping with the action of the General Conference, each church is requested to have a special series of services with the preaching centered around the theme, "Our Faith."

South Central Jurisdiction

The South Central Jurisdiction voted to accept its share of the evangelistic goal for this quadrennium, setting as its four-year goal the winning of 100,000 persons on profession of faith. Attention was also called to the emphases in preaching for this quadrennium. Ministers and laymen were called upon to prepare their local churches to be a part of this preaching, evangelistic, and financial advance of the Church.

Utah Conference Adopts PARISH CULTIVATION PLAN

by D. Atwood Bird

Conference Secretary of Evangelism

At the Utah Mission Conference, a plan was devised whereby the Conference Committee on Evangelism and the Committee on Stewardship would cooperate in a Conference-wide Parish Cultivation Plan. It is our plan to supply *The Upper Room* and envelopes to the pastors who do not already use the Parish Cultivation Plan, and these pastors in turn are responsible for placing *The Upper Room* in every home in their charges. We will do this for the entire Conference year, and trust that churches will become so enthusiastic about the Plan, that they will continue it of their own will.

Population is scattered and Methodists are few and far between here in Utah and eastern Nevada, and it is our hope that through this larger Parish Cultivation Plan, we may reach all of them several times a year, not only with *The Upper Room* but also with pastoral letters which will be mailed with each issue. This will help our people spiritually, and will make them feel that they are a real part of our Methodist Church.

The correct number of copies of *The Upper Room* will be sent to each charge, together with mailing and coin collection envelopes. They will be paid for by the District Treasurer. We hope to begin with the September-October issue.

Personally, I am very enthusiastic about The Parish Cultivation Plan. It has real possibilities for our Church. I am even more enthusiastic about our District Plan and feel it will be a great aid to Utah Methodism.

Editor's Note: The Utah Mission is now becoming a district attached to the Colorado Conference. Other districts might develop their members spiritually by adopting similar plans. District superintendents, secretaries of evangelism, pastors' associations, and spiritual life secretaries might lead out in this.

FOR SALE

Approximately one thousand copies of the paper bound edition of

The Cokesbury Worship Hymnal

These books were used in a public meeting and are in good shape. Some of the covers are slightly soiled.

Price: $20 per hundred, transportation extra.

Here is a chance to get a supply of these popular hymnals for your chapel or Sunday School at a bargain price. Order from

D. E. Jackson

1908 Grand Avenue

Nashville 4, Tennessee

POCKET PRAYER BOOK Enriches Pastoral Ministry

by Don E. Dulany, Pastor

Strawberry Plains, Tenn.

My copy of *A Pocket Prayer Book*, by Bishop Ralph S. Cushman, is well worn from much use. In my pastoral ministry I have found a large place for it. I first found it to be effective in my personal devotional and prayer experience. Then I began to use it in pastoral visitation. Along with *The Upper Room* it has proved to be invaluable.

In sick room visitation I have found *A Pocket Prayer Book* to be especially helpful. Its scripture reading, prayers, and poems have proved to be adapted to the special needs of individuals who are ill. A glance at the table of contents gives many suggestions for helpful reading in the sick room: The Call to Prayer, The Daily Covenant, Prayer for Fortitude, Prayer for the Mind of Christ, For God's Care, For Forgiveness, For the Compassion of Jesus, and others.

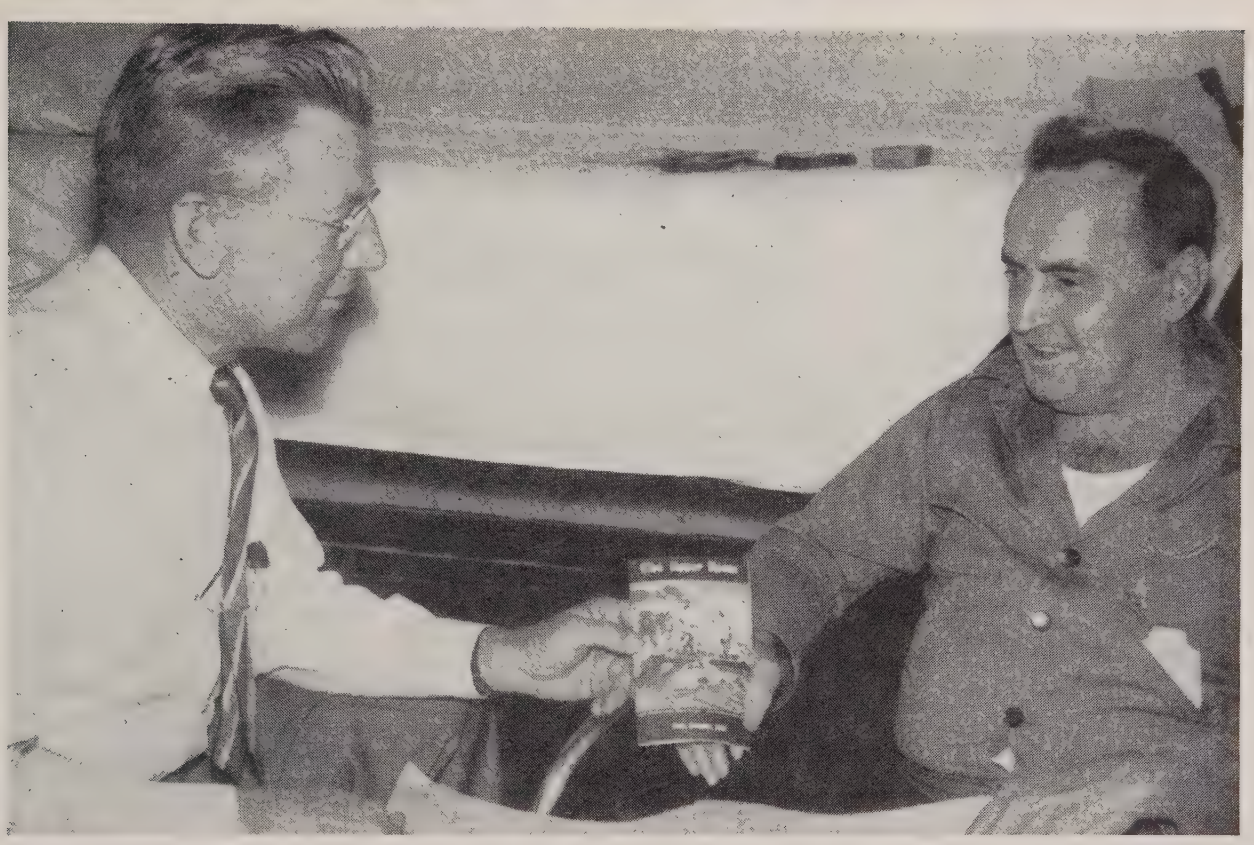
The older folk on our home department list have never failed to be greatly pleased with a gift of this handy volume. I have found that I can pick a selection related to the needs of people in their personal lives and family relationships. Some remarkable responses have been manifested. First decisions to accept Christ as personal Lord and Savior have resulted. Others have found it a worthy contribution to character development which expresses itself in worship, right living and efficient service.

This attractive book is a real joy to a pastor with a shepherd's heart. It helps one to be a sympathetic and understanding friend. I find that many people appreciate deeply the spiritual value found in the poems and prayers, and in the selections from the holy scriptures. The significant foreword challenges one at the outset to a high and holy devotional life:

"If anyone would explore the riches of God in Christ Jesus, he must have the will to worship. Spiritual peace, strength and joy are the gifts of the Spirit-Presence, and can be experienced only by fellowship with Him.

"This fellowship with the Presence can be sustained only by maintaining daily holy habits; and such habits, can only be maintained by the set of the will.

"A few minutes a day in quiet communion with God, in the course of a few months, will transform any life."



Sometimes the Blind Can See

by John M. Eggen, Evangelical Lutheran Pastor
Chaplain, Veterans Hospital, Fort Logan, Colorado

It was from a totally blind patient, Cloud H. Bryan, Commander of the Blind Division of the Disabled American Veterans, at the Fort Logan Veterans Administration Hospital that I learned that *The Upper Room* is published in Braille. This marvelous daily devotional book published by The Methodist Church is recognized by persons of every denomination as the finest in print. Mr. Bryan is an ardent booster of *The Upper Room* and of the tremendous service it renders those who have lost their eyesight.

An earnest praying Christian, Mr. Bryan is a man who has gone far in spite of (or perhaps because of) his handicap. He was baptized in a Methodist church in Pittsburgh as a child. Among memories of his early days, he recalls particularly a theft from that church which caused him much mental anxiety and remorse. Actually it was only the discarded pasteboard box in which the Sunday School Superintendent kept the weekly award cards. Great was his joy to learn later that the box had actually been discarded before he stole it. He still has the box and cards.

Mr. Bryan went no further than the eighth grade in school, but he saw a great deal of America from a "side door pullman." Later he saw some of the rest of the world as a soldier in World War I. In the service he developed the trouble which on Easter Sunday, 1930, "turned the lights out" for him.

God put it into the heart of his sainted old housekeeper to straighten him out both in his life and his faith. Having been informed by the medical profession that eventually he would be completely blind, he sought consolation in the Bible. It was in 1928 that he opened the Bible at random to Isaiah 60:1 and read, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." He thought that could mean only one thing: the Lord had delivered him from that dreaded fate; he was walking in the seventh heaven. John 9:1-12 seemed to substantiate this and he took Hebrews 3: 7-8 as a personal warning. When in 1929 he lost the sight of the right eye his faith was shaken, and when the next year he went into absolute blackness, he felt the Lord had let him down.

He told his housekeeper so in no uncertain language. She insisted the trouble was neither with the Lord nor with the Word but with his own interpretation of that Word. "By 'Thy light is come,'" she said, "God wants to remind you that, even though your physical eye shuts out the light about you, your spiritual eye is opened so that you can see numerous paths of service stretched before you. God calls on you to arise and shine and promises that His glory shall crown your efforts." That was the advice he needed. He proceeded to master Braille and the typewriter, improve his command of the English language by a unique 3x5 card-file dictionary in Braille which he made and showed me.

He made of himself a leader among the blind in general and the blind veterans in particular. He is now about to retire from his second year, and by organizational rules his last year, as National Commander of the Blind Division of the Disabled American Veterans. He carries on an extensive correspondence with the blind, and he likes to recommend *The Upper Room.*

WINNING SOULS BY WRITING LETTERS

By Daniel Lyman Rideout
Camphor Memorial Methodist
Church, Philadelphia, Pa.

The noble practice of letter writing, instituted among Christians by Saint Paul, should be carried on with greater effectiveness by us pastors of the twentieth century!

Out of long experience I am led to believe that among the so-called professional gentry none are such unspeakably poor correspondents as are those of the clergy. Brethren, these things ought not so to be.

If for no other reason than that "writing maketh an exact man," we preachers ought to write more than we do. Our work requires us to make public addresses with frequent regularity. Moreover, in private conversation, in counseling, and in every sense in which we talk, our words should be well chosen and accurately spoken. I am ready to admit that the *spirit* and *wisdom* of our words are more important than the grammatical perfection with which we might speak them. And yet, no speaker is more desirable to be heard than one who speaks with well chosen words—not words of many syllables or of ambiguous meaning, to be sure—but *well chosen words*. Certainly nothing helps to build a vocabulary like the *written* word.

While the minister's prompt attention to business correspondence and his careful preparation of written forms are matters of great importance, attention is called in this article to the unlimited possibilities of *winning souls by writing letters*. Indeed we might think also of the accomplishment of nurturing souls after they have been won by writing them an occasional letter.

People are very much the same the world over—a world in which *everybody likes to receive letters*. Church members are quite human in this respect and enjoy receiving letters from their church, especially at other times than when the church is asking for money. Too many churches attempt to reach all their members by mail only when they are sending out a general appeal for funds.

The Pastoral Letter

No act of pastoral care has greater possibilities than a personal letter for lifting the spirits of church members and of making them feel that the pastor has personal interest in them. A pastoral letter sent out at least quarterly and may well be informative as well as inspirational. Members who do not attend church regularly should be told of the church's progress and of its forward program. The pastoral letter should be a call to courage, patience, hope, and faith. It should contain a message of joy. Certainly we unfettered preachers of this free day should be able to say to our people, if Paul behind prison bars could write it: "Rejoice in the Lord alway—and again I say, Rejoice!"

The pastoral letter should be as informal as a form letter can possibly be. It should be so intimate as to have all the earmarks of a personal letter. Almost invariably, when I send out a pastoral letter to my members, a few people who are not so familiar with the form letter thank me warmly for remembering them with "that letter," expressing appreciation for its contents. A few discreet sisters even have whispered their thanks, lest some other member hear them and become offended because she did not receive a letter too!

Even a penny postal card can be a vital messenger in this respect. There are not many weeks that I do not send out fifty of these to members who have been missing from church several Sundays. Many members of CAMPHOR are familiar with a message something like this:

YOUR CHURCH

Has greatly missed you the last few Sundays. You are important, and when you are not here your place just isn't filled. You need your church. Your church needs you. That makes it mutual! We shall expect you Sunday. Invite a friend to our church with a warm welcome. Best wishes and regards to your family.

Your Pastor

Nearly everybody takes this card as a personal message, because it calls attention to his possible personal neglect of his church attendance. There are two or three members of my church who apparently wait for this card, because they rarely come except when they receive it. It may seem to be difficult for a pastor of a good-sized city church that is well filled every Sunday morning to remember who are and who are not there. But this pastor rarely misses. That postal is almost unerringly delivered into guilty hands!

Oftentimes Better than Visit

The churches I have served as pastor have had marked gains in membership, not due to great preaching or any marks of worthiness in myself, nor even to mass evangelistic effort, but due largely to the fact that good prospects for membership have been "spotted,"

Dear Bob:

Because I count you my best friend, there is something I have been wanting to tell you ever since I found Christ.

I have been wanting you to have the peace and joy and happiness in life that I am now having.

The words of the old gospel refrain that I used to hear my mother sing come to me over and over as I write to you: "I have a Savior. He's waiting in glory. And, Oh that my Savior were your Savior, too."

Bob, I do not know how to tell you to be a Christian or to be converted, but I do know that all you've got to do is let go of yourself and give yourself to Christ, and God will do the rest. . . .

Jim

followed up, and invited *by letter* to join our church family. Fine young married couples, persons with marked literary and musical talents, and youth of promise have been won to Christ and the church by this simple method. A letter will actually do sometimes what a personal call may not do. The invitation in this form is more rare and thus in many instances more attractive. A great many people are delighted that the pastor "took the time" to write them a letter. Of course, it takes less time than it would to make a call. And yet, judging from the aversion many of us preachers have to writing at all, probably those who feel this way about it are not far from right.

The reader may be sure that any visitor who comes to the writer's church with such regularity that his presence indicates interest and *preference* is due to receive a letter at an early date. Furthermore, persons who join our church and who immediately bury themselves in effective service are likely, after a few months, to receive a letter of appreciation from a "grateful pastor." No worker's zeal is in danger of lagging after such an acknowledgment. My faithful organist, whose worshipful playing is a notable contribution to our services, and our competent choir director, whose spiritual discernment makes the music of our worship a thing of divine inspiration more than an artistic triumph, both receive letters from me at least twice a year—although I see them nearly every day—letting them know in more permanent form what a blessing their work is to me as well as to the thousands who come to our church in the course of the twelve months.

Some Actual Results

Among the persons who have been discovered, followed up, invited by letter to join our fellowship, and who have been won to the Cause are the following:

1. A young woman, who, when I first saw her, was being knocked down and kicked around by a jealous suitor. She experienced a joyous conversion and became the leading soprano on our choir.

2. A young man who had been my playmate in childhood when my father was pastor in his Maryland town and who had grown to manhood loving the liquor bottle too well. He threw it away when I became his pastor eighteen years later and felt compelled to go hand in hand with his old boyhood friend, and became a power for good in his own home and in the community.

3. A young woman, the possessor of a glorious singing voice, who was living in common law relationship with a man. I readily performed the wedding ceremony for them, and she became one of the finest influences for good I have known.

4. A fine businessman who was treasurer of a church of another denomination, but who suddenly began to attend our services with his wife who was one of our members. He became chairman of our finance committee.

5. Countless young people with remarkable talents who needed the church and who deeply wanted to receive its ministry of love, but to whom nobody had taken the time to say a word of confidence and encouragement. Many of them remain steadfast and true.

There have been times when some of the more established saints of my churches have mildly rebuked me for spending so much time with the "down and outs," the tragically forgotten of our smaller streets and so-called slum areas. But among my happiest moments indeed have been those when I have seen such as these respond to a loving and living word.

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more."

Those are among the most inspired lines in hymnic poetry. And they express a profound spiritual truth.

Ten years ago, shortly before I came to my present pastorate, a young woman who had turned deaf ears to our invitation to church membership was brutally murdered by a young man with whom she decided to break company. Her roommate, a beautiful girl who had been reared years before in our Sunday school, was held as a material witness. I visited her in her cell in the county jail and afterward wrote her assuring her of the love and prayers of the church, and of our hope to see her restored to her rightful place in society. I have her reply before me now. It says:

"Thank you for coming to see me and for writing to me. I didn't know the church cared that much about me and I don't know why you should believe in me for I haven't done so well and felt that it didn't matter whether I did well or not. Now you are making me feel like I would like to be somebody again. For the first time I feel like I want to come back."

She meant that, and she tried. But she never quite got back. Perhaps, frankly, not *enough* people cared. After all, Mill Street wasn't a very attractive place to see or a very inviting place to visit. But let every Christian remember that, as Henry Ward Beecher once said, *the world has got to be cleaned by somebody, and we are not called of God if we are too proud to scour and to scrub.* Let us remember that our greatest missionary opportunities and responsibilities live in the Mill Streets!

Many Are Waiting

As every pastor must realize, there are countless numbers of people all around us who not only need but who are waiting for a word of lift and promise; others who are weary and sad; many who want to walk in the way but do not know how to find it; some who have started and are plodding on, but who should have a word to strengthen them on their journey.

There are many ways of reaching them, of helping to save them, and of encouraging them on their pilgrimage. The achievement of soul winning is reached through many avenues of approach. Out of rich experience I recommend as one of the most successful of them all:

WRITE THEM A LETTER.

But even then, don't stop. Write them again and again. Let them know that they themselves are

". . . letters of Christ, which we have been employed to inscribe, written not with ink but with the Spirit of the Living God, not on tablets of stone, but on tablets of the human heart." (II Corinthians 3:3—Moffatt.)

Enclose Tracts in Your Letters

Stalwart Christians have been made glad, weak persons have been strengthened, and those without God and apparently without hope have been converted by tracts enclosed in letters. Some recommended TIDINGS tracts for enclosures are "Man," "Salvation," "Day by Day With God," "New Life for You" (75 cents per 100), "Six Steps to the New Life" and "A Lantern in His Heart" ($1.50 per 100).

GOD TOLD ME To Preach That Sermon

by L. F. Green, Pastor
Shiocton, Wisconsin

It was a good many years ago. I was serving my first pastorate in a small new town in the northwest. It was one of those wide open towns, plenty of lawlessness, very little interest in the church.

As a young minister I did not have the proverbial barrel of sermons. Every Monday I would begin to cast about in my mind for a text or topic for the next Sunday's sermon. On the particular Monday morning in question, I began the regular procedure of trying to get a sermon started. I had no success. Only one text kept forcing itself into my mind. It was a terrific text. A text that when presented plainly and without compromise and with practical application would be a severe indictment of the practices of the citizens of that community.

My new and somewhat timid soul shrank from the prospects of preaching that kind of a sermon. I tried to find a less severe text. None would come. I kept trying. I had no success. I finally forced myself to outline a sermon that I thought would be helpful to the small audience of Christian people who usually attended on Sunday evenings.

My work in outlining "my" sermon was dead pan. Finally on Saturday I prayed, "Oh God, if you want me to preach that sermon you must send in the people to hear it. If you will send the Holy Spirit to the hearts of the people and bring them to the church, I will preach that sermon." I had challenged the Lord. At first I felt afraid, then a great peace settled over me. I became calm and felt secure.

Sunday night came. Mrs. Green and I started to walk over to the little church. Mrs. Green said, "What are you going to preach on?" It was a question she had not asked me six times in my thirty-three years in the ministry. I replied, "I do not know."

The evening service began with fifteen minutes of singing the old hymns. The usual audience of about forty people were present. When we were singing the hymn just before the sermon the door opened and people began to pour into the church. They came in groups, in twos, in fours, and larger numbers. They filled the church. Men sat on the front seats. They filled in the seats to the walls. It was like a Christmas service or the funeral of some prominent citizen.

I trembled. Silently I offered a prayer, "Lord, you have fulfilled your side of the bargain. I must fulfill mine. God help me."

I arose to speak. The text was "Whatsoever a man soweth that shall he also reap."

I preached as I never preached before or since. I seemed to have just the right words. They came in torrents, unanswerable logic, blistering with truth, but kindly in the right spirit.

There was a challenge of evil conditions. A stern warning of the consequences of lawlessness, a coming of judgment.

The service was over. The people went out quietly. At the door the Sunday School Superintendent, who was the village postmaster, with great emotion said as he grasped my hand, "This is what I have been praying for."

The next morning I went downtown to the post office. The postmaster said everyone is talking about last night's sermon. I was almost frightened. "Well," said the postmaster, "Mr. K. was in here." (Now Mr. K. was the "big sinner of the town.) "Mr. K. shot his hand through the window and said, 'That was the worst sermon I have ever heard, but the worst thing about it was that it was true. Here is my hand. I am through with the whole sinful business I have been in.'"

And so it went all over the town and countryside. People for years talked about that sermon and its effect was noticeable in many lives.

Surely the Lord had led in the preaching of that sermon.

A Newspaperman Reports on Religion

Ernest W. Peterson, an editor of **The Oregon Journal** and a prominent Methodist layman, writes an article in the October issue of THE UPPER ROOM PULPIT that you can't afford to miss. The issue includes:

Sermons by:

Benj. F. Schwartz, College Hill Methodist Church, Wichita, Kansas

Everett W. Palmer, First Methodist Church, Asbury Park, New Jersey

John Hellon, Parrs Wood Road Congregational Church, Didsbury, Manchester, England

William E. Albright, The Methodist Church, Fort Ashby, West Virginia

Features by:

Albea Godbold, St. John's Methodist Church, St. Louis, Missouri

Ernest W. Peterson, Editor, **Oregon Journal**, Portland Oregon

Arthur Organ, Chairman, Board of Evangelism and Social Service, The United Church of Canada, Hamilton, Ontario, Canada

SUBSCRIBE NOW—Don't miss any of these helpful and timely sermons and illuminating features. Subscription price $1.50 per year in the United States, Foreign $2.00

The Upper Room Pulpit

1908 Grand Avenue Nashville 4, Tennessee

Local Church BOARD OF EDUCATION Pioneers

by A. J. Rich, Pastor
Aurora, Nebraska

As a part of a six-year advancement program, our local church Board of Education has dared to pioneer. Several things of importance have been done by it: such as adequate organization, visual aids, better literature and teachers.

Two things were outstanding:

First, the Board adopted The Upper Room Parish Plan, which has proved self-supporting. In addition, one group of ladies supplies the local hospital with fifteen copies of *The Upper Room,* Methodist Men place a copy in each of twenty-five rooms in the Aurora Hotel, and the student secretary sends copies to all students and service men.

Second, the Board made every member and constituent of the church a member of the church school. Rather than set a percentage increase goal, it went all the way. This was done by first providing a department in the church school for every age group: such as Cradle Roll, Nursery Class, Kindergarten, Primary, Junior, MYF, Young Adult Fellowship, and Home Department. Those whose names do not appear on any department record make up another department called the Home Extension Department.

The Home Extension Department is used primarily for a prospect list for all other departments. Until they become active in another department they are mailed pieces of literature. It is hoped that *The Christian Home* can be placed in each home represented in this department.

First Methodist Church, Aurora, Neb.

RESOLUTION---ROY H. SHORT

Whereas, Roy Hunter Short has been elected a Bishop of the Methodist Church; and

Whereas, for a period of four years he has been closely associated with us as a friend and counselor; and

Whereas, Dr. Short has rendered outstanding service to the Church and Christendom as the editor of *The Upper Room;* and

Whereas, he has been a valued counselor on the staff of the General Board of Evangelism; and

Whereas, his ministry has been extended through his preaching and his writing and his editorial guidance to the far corners of the land and across the seas; and

Whereas, his leadership has been fruitful in the extension of *The Upper Room* into new areas of service through the inauguration of the Chinese language edition; and

Whereas, his great faith in the family as the basis of Christian life led to the increasing emphasis on the necessity of family altars and family religion which has won new acceptance for *The Upper Room* and an extension of its usefulness; and

Whereas, through the difficult times of the late war and the moral collapse attendant upon it and through the unpredictable changes of the post-war period *The Upper Room* has maintained an even keel and a steady course and consolidated its gains;

Therefore, as Dr. Short takes his place as one of the chief pastors of Methodism, we would express our keen appreciation for the ministry he has performed among us; we would assure him of our abiding love; and we pray that he may continue in his new parish to nurture those of the household of faith and to lead men and women to the "Door of the Fold."

—Adopted by the General Board of Evangelism, July 28, 1948

An Upper Room Bible Class

by Mrs. W. W. Bunyea
Cleveland, Ohio

In 1940, while visiting relatives in Wisconsin, I saw my first copy of *The Upper Room.* These cousins were Methodist and were given the books at Sunday School, so they could have their daily devotions. They all tried to read them at a certain time, so they could feel they were united in their devotions.

On coming home, I told our class about it and, as we had already decided to call our class "The Upper Room Class," all felt it would be nice to use the book, and so I was asked to get copies of it. At first I ordered ten, but soon increased the number, for some who were not able to attend Sunday School regularly wanted them also. Besides, I have given copies to many outside the church. Some Catholic relatives of mine would feel lost not to receive their copy from me. You see, it is one way they do read God's word, even though they may not read the references given. Our Church has recently purchased "Seek"; and, though it is free, those who get or have gotten *The Upper Room,* prefer it.

Our little class has been able to give over $80.00 for missions each year. We help one couple with two children in India, beside many others we help to support. This money was not taken from our regular offerings but came by bringing to the class money that was given us for Upper Room books. Those to whom I have given Upper Rooms from time to time have sent me money. You can see what a blessing the books have been to us as a class.

RESOLUTION---HAROLD E. BREMER

Whereas, Harold E. Bremer has been appointed Executive Secretary of the Detroit Conference Board of Education, a position to which he should be well adapted; and

Whereas, for the last three years he has served as a member of the staff of the General Board of Evangelism, having come to us from the position of Secretary of the National Conference of Methodist Youth; and

Whereas, he has served as Advance Agent of the New Life Missions, as promotional Agent for *The New Life Magazine,* and more recently as the Director of Youth Evangelism for the General Board of Evangelism, doing excellent service in holding campus retreats, visitation evangelism schools on campuses, in churches and in districts, and in serving in whatever capacity called upon;

Be it Resolved, Therefore,

That it is with regret that we lose him as a member of our staff and a fellow worker in evangelism; and

That we bid him Godspeed in his new work and trust that he will be a power for good and for God. We feel that our General Board of Evangelism has a definite tie-in with all of the Conference Boards of Education, by virtue of the great work that they and we are striving to do, and that we will feel this even more strongly with reference to the Detroit Conference because our former staff member is giving himself to it.

—Adopted by the General Board of Evangelism, July 28, 1948

A CONFERENCE EVANGELIST

Down in Mississippi there is a Conference Evangelist that is really a *Conference* Evangelist. In October, 1946, the Mississippi Conference appointed one of its ministers, Roy Wolfe, as Conference Evangelist to work in conjunction with the Mississippi Conference Board of Evangelism. This evangelist was to major in preaching missions and was to preach wherever opportunity presented itself and wherever it seemed that the most good could be accomplished, especially in rural churches. His salary, traveling expenses, and house rent were to be paid by the Conference Board of Evangelism, and all offerings received during the revivals or preaching missions were to be given to the Conference Board of Evangelism and applied to his salary and expenses.

During the last Conference Year Roy Wolfe preached 402 times and held a total of 34 revivals, receiving 209 persons by profession of faith and 87 by transfer. A total of 515 conversions resulted from these revivals and 2,160 persons rededicated their lives to Christ and renewed their church vows.

Moreover, this Conference Evangelist assisted in organizing three new churches, two new church schools, and two Woman's Societies. In his meetings four young men gave themselves for the ministry, and one volunteered for the mission field.

What was the total expense to the Conference and its Board of Evangelism for this full-time evangelist in rural Mississippi? It was only $1,955.26 for the full Conference Year. His salary, traveling expenses, and house rent totalled $4,988.57, but applied to this were $3,033.31 received by free will offerings during the revivals.

Winter Revivals

This fruitful evangelist emphasizes the fact that it is possible to have great revivals in rural churches during winter months and that people are coming to like these winter-time revivals. Not only are the rural people not too busy with their farms during these months, but exceptional opportunity is offered in reaching children during the school season.

Another thing that he emphasizes is the fact that revivals should last at least ten days. A revival that lasts only from Sunday to Friday does not accomplish as much as one that runs into or through the second week.

The above figures were for the last Conference Year. Similar impressive figures are available for the first half of this Conference Year, during which time 18 revivals have been held, 287 sermons preached, 302 conversions affected, 132 received on profession of faith, 46 by transfer, 1,451 lives rededicated, two new churches organized, three new church schools, and two young men gave themselves for the ministry.

How fruitful it would be if other Conferences set aside one or more consecrated ministers for such evangelistic work within their own bounds with similar financial provisions!

A WATCHWORD

Give us a watchword for the hour,
A thrilling word, a word of power;
A battle-cry, a flaming breath,
That calls to conquest or to death;
A word to rouse the Church from rest,
To heed her Master's high behest.
The call is given: Ye hosts arise,
Our watchword is EVANGELIZE!

The glad evangel now proclaim
Through all the earth in Jesus' name;
This word is ringing through the skies
EVANGELIZE! EVANGELIZE!
To dying men, a fallen race,
Make known the gift of gospel grace;
The world that now in darkness lies,
EVANGELIZE! EVANGELIZE!

—Henry Crocker

Spiritual Emphasis

I very much enjoy your *Shepherds* Magazine and I am very glad that is is spiritual. Methodist pastors need a paper like that.

Your July-August number of *Shepherds* is very fine. Keep on giving us plans, reports, accounts of new churches, and soul food.

God bless you in your great work.

—Edgar B. Dean, Pastor, Marseilles Charge, Lima (Ohio) District.

APPROVED EVANGELIST

Dee Warren Cobb
(Kentucky Conference)
Wilmore, Kentucky

Sept. 5-19	Springfield, Ill.
Sept. 26-Oct. 10	London, Ky.
Oct. 19-31	Youngsville, Pa.
Nov. 3-14	Johnstown, Pa.
Nov. 16-28	Springfield, Ohio
Nov. 30-Dec. 12	Richmond, Ohio

ABINGDON-COKESBURY BOOKS

Making a Go of Life, by Roy L. Smith. (346 pages. The Methodist Publishing House. $1.00.)

Here is a book that should be a best seller. Written by one of America's most stimulating thinkers and writers, this volume gives one many times his money's worth. It is a manual to guide the reader into an understanding of the laws of the spirit and into ways of applying these laws day by day in creative, purposeful living.

Each page is complete in itself, and yet each page adds to the sum total of what has gone before. This book may be read page by page each day for 48 weeks for spiritual enlightenment, direction, and refreshment, or it may be read large portions at a time, as any other book.

The themes are striking. With pungent opening statements, the pages deal with spiritual facts of life, the supremacy of God and Jesus and human affairs and with how to find God and to make "a go of life" by faith.

The Creator and the Adversary, by Edwin Lewis (297 pages. Methodist Publishing House. $3.00).

This distinguished professor and Christian theologian here gives a "deep searching version of the idea of God underlying the conflict of good and evil." This book represents the fruitage of many years of reflection on the Gospel of Christ and its far-reaching implications. It comes face to face with the fact "that the God of holy love has an Adversary with whose opposition he must continually reckon."

The author himself declared the purpose of the book to be "to present an evangelical interpretation of the Christian faith in terms of conflict. . . . Everywhere God meets an Adversary. . . . Through great tribulation God has established his Kingdom, and through great tribulation man enters it."

The minister who carefully reads and considers this book on God and the Devil will be rewarded.

Questions Jesus Asked, by Clovis G. Chappell. (181 pages. Methodist Publishing House. $2.00.)

This latest volume of sermons by America's great pulpiteer and sermonizer is marked by freshness in handling fundamental themes, new and perfectly fitted illustrations, and close attention to human needs.

The questions of Jesus are interesting and fundamental. Frequently he put the climax of His message in the form of a question. Usually Jesus' questions were not requests for information but rather were demands that each hearer affirm the truth for himself. Jesus' questions cannot be evaded, even today, for they involve decisions that life requires of each of us.

In this volume there are 17 striking sermons which explore the significance of the answers which we must give to questions asked by Jesus. Here is the bread of life given with rich insight and sympathetic understanding.

"Right answers to Jesus' questions are right answers to life's questions."

HOW FIRM A FOUNDATION

THE FOUNDATION OF YOUR CHURCH IS ITS MEMBERS

Give your members this tangible and constant reminder that they are integral parts of the church, the organization that promotes the Kingdom of God in individual hearts and in society and the world at large.

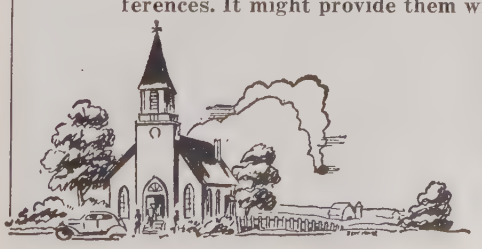
This Membership Card is a folder of the same size as above. It is beautifully printed in three colors: black, red, and green. On the inside are both the baptismal vows and the membership vows, beneath which is a place for the member to sign his own name as a fresh reminder or a retaking of the vows. The back side of the card is headed "My Personal Record" and contains lines for a member to write in the date and place of his baptism, the name of the baptizing minister, and the place where he first joined the church.

This Membership Card folder is made to fit into a man's bill-fold or a lady's purse, and will serve both as an Identification Card and an attestation of character.

BISHOP W. EARL LEDDEN says

"That membership card is a most excellent idea. . . . A pastor certainly could make use of it. It could be issued at the end of church membership classes and to all who join. Indeed it might be used to promote the spirit of reconsecration on the part of those who have been members of the church for a long time but have not carried very definite evidence of that fact, either in their wallets or their lives.

"It might be a good thing for the district superintendents to call attention to this membership card at their Quarterly Conferences. It might provide them with a text!"



Pastors indeed will do well to place this card in the hands of every member. Official boards will gladly pay for this card.

A great church service can be built around it.

Order from Tidings, 1908 Grand Avenue, Nashville.

NEW AND UNFINISHED TASKS

IN THE CENTRAL JURISDICTION

by J. W. Golden, Associate Secretary

Now that the General and Jurisdictional Conferences are over, the task is set before us and the program of Evangelism has been carefully planned and adopted. With faith in God we go forward for greater achievements during the current year and quadrennium.

Preparation for the Task

To succeed it is necessary that we adhere to this scripture: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Timothy 2:15.) For this necessary preparation and training, ministers and lay workers are urged to attend Training Conferences, Retreats, Institutes, and Schools of Evangelism. Each local church should have selected groups of workers who attend local church training conferences to prepare and make surveys to find prospects, to win them to Christ and the Church, and to hold and assimilate them in the membership.

"The Message to the Church Concerning Evangelism," from the General Conference, should be distributed generously to the membership. Copies may be secured from the General Board of Evangelism, 1908 Grand Avenue, Nashville 4, Tennessee, for $1.00 per 100. Likewise, would we recommend that pastors make an earnest appeal for the devotional reading of the Bible and *The Upper Room* and for daily prayers for a spiritual revitalization of the Church, for the development of Christian families, and for large ingatherings of new members, including many life decisions for the ministry and missions.

Visitation Evangelism

Many ministers and laymen are uniting in Visitation Evangelism, a method that has proven to be very effective, although it is sometimes successfully combined with the public method. We greatly need to make use of all methods in the Central Jurisdiction, where such a large proportion of the people continue unsettled in the shift of the migration, and thousands will never be reached from public appeals from the pulpits. This makes it more necessary for us to go to the streets and shops, highways and hedges, homes and market places, to seek and to save the lost.

Public Evangelism

Following thorough preparation as it relates to organizations, study of methods, and continuous prayer, efforts should be made to reach the multitudes through the preaching of the Gospel of Christ and public appeals. With the presence and aid of the Holy Spirit, the Church will be revived, backsliders reclaimed, and sinners converted. Many local churches are now in the midst of such movements of evangelism, and church school leaders are cooperating to win and hold the youth.

Conservation Evangelism

Our pastors' classes and our local church committees, cooperating with our local boards of education are interesting and important phases of our work. These classes train our new Christian disciples in what it means to be a Christian and a member of the Church, and they present the necessity of the new Christian making his everyday life a practical demonstration of the Christ whom he has accepted and in whom he believes.

Spiritual guidance is one of the interesting topics studied and discussed in our Institutes and in our Schools of Evangelism. Spiritual values are emphasized in relation to attendance upon public worship, family devotions, reading the scriptures, personal and private prayer, and contributing to local church activities.

Therefore it is with faith and work that we go forward for greater achievements.

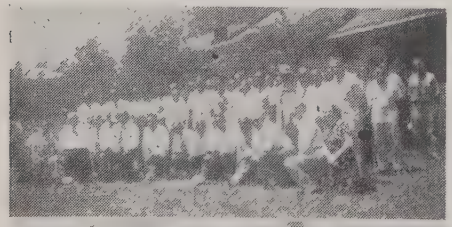
The accompanying pictures help to tell the story of the preparation being made for the task now facing us.

One picture is of a group of representatives from the Louisiana and Mississippi Conferences in the School of Methods (Gulfside) at Waveland, Mississippi, where the writer taught courses in evangelism.

Another picture is of a group representing each district of the Upper Mississippi Conference in the School of Methods held at Rust College, Holly Springs, Mississippi, where the writer also taught courses in evangelism.

A third picture shows a group of representatives of the Tennessee Conference Woman's Society of Christian Service at a meeting held in our new Methodist church at Lexington, Tennessee. Here the writer spoke on the task and promotion of evangelism during the current year and quadrennium.

One of the outstanding and impressive features of this occasion was when a youth member who had been coached by the secretary of literature, decorated with various pieces of promotional and devotional literature, rushed into the meeting holding high one of the magazines, exclaiming: Extra! Extra! (See picture.) Then came a thrilling statement on the value of reading Christian literature. It is very evident that readers will be increased and additional supplies of *The Upper Room* and other periodicals will be distributed.



School of Methods at Gulfside

School of Methods at Rust College

Tennessee Conference W.S.C.S.

Youth displaying Christian literature

Let the Pastor Be

A WORKMAN UNASHAMED

by Howard E. Tower, Director
Audio-Visual Education, Board of Education

As pastors we have been taking considerable satisfaction from the spiritual gains made through the Crusade. We have a right to be justly proud of these recent gains, but in our more sober moments we are very conscious of our failures.

During the war years I made a study of 53 typical churches in my Conference. This study revealed that these 53 churches had a total of 2,451 names of men on their service rolls. Slightly over 23% of these men were attending church school at the time of their induction. Less than 28% said they attended church more or less regularly. Of course we cannot make too great a generalization from these figures. But we can say that the church had lost almost complete touch with over 75% of the men between 18-35 who had been enrolled in their church schools. Other studies bear out this same point. Even though we can rejoice in recent gains, we cannot be too complacent when we consider how little we are affecting the lives of those we reach and how great the number is that we never contact.

Now add to this fact the urgency of the present need. The world faces disaster and the time for saving it is running out. As pastors and as Christians we feel helpless in the face of a coming storm. And yet this much ought to be clear: We can do a more effective job of helping persons under our care become mature Christians. We can be uneasy until we have done all we can do.

Reach Men Effectively

Have we done all we can do? It is true that it is not the method nor the technique that saves. It is the living Spirit. And yet that Spirit moves through men. It cannot be confined in traditional molds and methods.

The Eighteenth Century English Church failed to reach effectively the lives of men. Through a Wesley the living Spirit of God broke through the walls of traditional methods into the streets, reached effectively persons where they lived, by way of the lay preacher and the class meeting. Today, men are not being effectively reached. We cannot believe it is due to the impotency of the living Spirit. Could it be due to the fact that we are afraid or reluctant to break through the walls of the traditional 9.30 A.M. and 11:00 A.M. services, the Sunday evening 7:00 o'clock service, the mid-week service, and find new tools and new methods for doing an old job?

The armed services were faced with the colossal task of teaching millions of men to use complex equipment in the shortest possible time. They were faced with the more difficult task of teaching men to hate and to kill. Early they realized they needed new tools for this urgent task. Millions of dollars were spent on creating motion pictures and other visual media. Extravagant claims have been made about the effectiveness of this program. A conservative evaluation is that without these new tools the job could not have been done.

As pastors two facts lay upon us a mandate to become skilled in the use of these new tools. First, the realization that our ministry has not been effective enough. Second, the realization that the time for saving the world of men is short.

Use Modern Tools Adequately

In the good providence of God we have at hand tools adequate for the job.

The motion picture (and other picture techniques), the radio and television are now adequate to enable us to reach mightily the least and the last person in our land.

But, someone says, "there are so few good pictures, and the radio time free to the church is so limited. Pastors cannot do much until the church creates adequate resources."

Well, the resources are inadequate, and the church must do much that it has not done. But there is one thing that every pastor can do now. We can study to show ourselves workmen that need not to be ashamed!

No pastor today should consider himself prepared adequately to do his job who is unfamiliar with new tools for doing that job. If a pastor has opportunity to conduct a fifteen-minute devotional service over his local radio station and the best thing he can think of doing is to condense his Sunday's sermon to twelve minutes, then he is not adequately trained for his job. If his voice comes over the air high and rasping, or with a "holy tone," then he is not prepared for his job.

Use Audi-Visual Opportunities

There is no mystery about the effective use of audio-visual resources that will not yield to hard work. And here we are thinking not only of the mechanical skills needed for the use of the technical tools, but also of the necessary understanding of the principles of use. When and how often should pictures be used? How can the use of audio-visual resources be integrated into the total program? These and many other questions need to be answered, and the pastor can find for himself these answers.

Many things need to be said relative to the pastor's relation to this field. In this article I am trying to say only one thing: get a bibliography from your library on audio-visual methods in church and school and begin to work. Be alert to workshop and conference opportunities and avail yourself of them. We must reach persons more effectively. Study to show yourself a workman who can use all the tools of your trade.

AMERICA FOR CHRIST

by Guy H. Black
1512 Boulevard, Hollywood, Florida

Dear Friends of Evangelism:

Schools of Evangelism should be made available for every Protestant minister in America who desires to be trained in the skills of Evangelistic Visitation.

New Life in Christ radiates from each School of Evangelism. Prepared Leadership goes into every cooperating Protestant church within a 50-mile radius to train laymen who are sent forth to do Evangelistic Visitation. Pastor-layman and teams of laymen go forth prayerfully in a hundred communities, into thousands of homes to win converts and bring New Life in Christ to those whom they visit.

Dr. Jesse Bader recently asked, "How would *you* go about organizing the nation for Visitation Evangelism? What would *you* recommend?" My answer must be in deeds as well as words. It will be demonstrated in interdenominational endeavors during the autumn and winter.

1. *State Wide and Regional Interdenominational Endeavors will be the next significant development in Visitation Evangelism.* Please encourage this movement.

2. *The Omaha Council of Churches has scheduled October 18-21 for a Regional School of Evangelism without a religious survey.* Every Protestant church within 50 miles of Omaha is invited to participate. Denominational leaders are inviting pastors from beyond the 50-mile radius to enroll in the school.

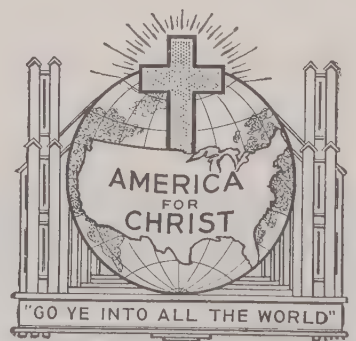
3. *The New Orleans Council of Churches has scheduled November 8-11 for a date which will demonstrate the pattern for a Religious Survey and a Regional Visitation Evangelism program.* More than 100 New Orleans churches will cooperate. About 6,000 workers will take the religious survey of New Orleans in one day.

The potential possibilities for building the Kingdom through a great interdenominational evangelistic movement are tremendous.

Ministers' Associations, city or state federations of churches in the strategic centers listed on this page may schedule engagements now. My time also is available for conference, presbytery, state, synod or area denominational endeavors where from 60 to 1,000 pastors participate. For additional information write to Guy H. Black.

REGIONAL OR STATE SCHOOLS OF EVANGELISM COULD BE HELD IN THESE CENTERS

Maine Portland or Augusta
N. H. Concord
Vt. Burlington
Mass. Boston, Worchester, Springfield
R. I. Providence
Conn. Hartford, New Haven,
N. Y. N. Y. City, Albany, Syracuse, Binghamton, Rochester, Buffalo
N. J. Newark, Camden
Pa. Philadelphia, Erie, Harrisburg, Scranton, Pittsburgh, Altoona
Del. Wilmington
Md. Baltimore
D. C. Washington
Va. Richmond, Norfork, Lynchburg, or Roanoke
W. Va. Charleston, Wheeling
N. C. Raleigh, Asheville, Durham, Charlotte, Winston Salem, High Point, or Greensboro
S. C. Columbia, Charleston, Greenville
Ky. Louisville, Paducah, Lexington
Tenn. Nashville, Memphis, Chattanooga
Ga. Atlanta, Macon, Savannah



Fla. Miami, Tampa, Jacksonville
Ala. Birmingham, Mobile, Montgomery
Miss. Jackson
La. New Orleans, Shreveport
Ark. Little Rock
Ohio Cleveland, Columbus, Akron, Cincinnati, Dayton, Toledo
Mich. Detroit, Lansing, Grand Rapids, Flint
Ind. Indianapolis, Muncie, Fort Wayne, Evansville, South Bend, Terre Haute
Ill. Chicago, Peoria, Decatur, or Springfield, Rock Island-Davenport
Wis. Milwaukee, Green Bay
Minn. Minneapolis, St. Paul
N. D. Fargo
S. D. Sioux Falls
Nebr. Omaha, Lincoln
Iowa Des Moines, Davenport, Sioux City
Mo. St. Louis, Kansas City, Springfield
Kans. Topeka, Wichita
Okla. Oklahoma City, Tulsa
Texas Dallas, Ft. Worth, Houston, El Paso, San Antonio, Abilene, or Lubbock
N. M. Albuquerque
Ariz. Phoenix
Colo. Denver
Utah Salt Lake City
Wyo. Cheyenne
Mont. Helena or Butte
Idaho Boise
Wash. Seattle, Spokane
Ore. Portland
Cal. San Francisco, Fresno, Sacramento, San Diego, Los Angeles

Layman Can Make RELIGION AND THE CHURCH the Subject of Conversation

by Harrison W. Fry
Religious Editor, Philadelphia Evening Bulletin

My friends and neighbors often ask me to go to a movie, a concert, a lecture, or urge me to join a club or some campaign.

But they have never asked me to go to church or join a church.

They probably assume that by this time, after more than 25 years residence in the community, I belong to a church —most everybody does.

But even when I was a new resident in our community, it was the pastor and not any of my good neighbors—all of whom are good church members—who invited me to join a church. I did join the church of my community not leaning on any membership in the community of my birth.

It is the church of the community in which a pastor lives that he meets the best people. Even the real estate agents and stock brokers concede that fact. As a social contact the new resident in a community appreciates the church for meeting good people.

But the church is more than a social club. It is a fellowship of the followers of Christ who are joined in it in a common striving to live the Christian way and to bring about that peace on earth and the "one world" so much talked of today. These are the objectives for which the fellowship of Christ has striven for two thousand years.

A *fellowship*—do you realize the implications of that word?

It means extending your hand in welcome to your neighbor and your brother wherever you meet him and asking him to join you in the common task for a common goal of a Christian world.

Why should it have been so long accepted that the pastor alone calls upon newcomers in a community to invite them to become members of the fellowship of Christians.

The New Life Movement in the Presbyterian Church in the U.S.A. is centered on laymen inviting their neighbors and friends to join them in the Christian church and the spiritual benefits. It is an idea suggested by the Methodists. There are no narrow denominational boundaries in the work of the Christian fellowship.

My Pastor Takes Me Visiting

"Will you go with me in calling upon a couple of prespective members for our church?" our pastor asked me.

"But—" the idea sort of amazed us. Why laymen didn't do that sort of thing. That is what pastors are paid for —and a hundred other chores. We got no farther than the "but"; the idea appealed.

What should I say? I could talk politics or other concerns of the secular world without any preliminary preparation.

As we pulled up before the door of our first prospect, the pastor suggested "Let's pray." In my Quaker environment verbal prayer is not easy. But the pastor and I each in our own way did pray. It set the spirit in tune with the important mission.

On this first call and on every other call, we found that people from the church are welcomed no matter what the background of the person called upon.

"Your child is in our Sunday school" was the opening line of contact on one call.

"We understand your wife is the daughter of the minister"—at another.

"If you have no other church affiliation we want to invite you to join with us"—at still another.

The attractiveness of the home lent itself to the opening of the conversation at still another. All in all, there was no planned approach except to meet the person visited on the level of conversation they set, never forgetting the purpose of the visit, however.

A pastor and a layman seem to make an ideal team. The pastor perhaps uses too many theological words not in the every-day working vocabulary of the person called upon, and the layman sometimes does not use enough of them.

The pastor, it seemed to his layman companion, was at times too serious, and he thought the layman was at times too worldly. But you can establish a common denominator of conversation with some folks about a baseball game or a Fair Employment Act, starting where you find them rather than starting where you want them to be.

Only one out of five failed to accept the invitation to join the church. And she didn't like some things, and so we challenged her to join with us that she might have a chance to change them. She is thinking it over. If in ample time, she has not reached a decision, she will be called upon again.

Yes, people do like to talk religion from their perspective and ask questions direct. It is a wonder laymen have ignored religion as a subject of conversation outside the church so long.

Guy H. Black

Dr. Guy H. Black, pioneer and leader in the field of visitation evangelism, is no longer a member of the staff of the General Board of Evangelism, as previously indicated in SHEPHERDS.

Having led the visitation forces of Methodism for several years, including the remarkable Year of Evangelism, he has chosen to pioneer again and major in large regional or state Schools of Visitation Evangelism and in interdenominational visitation campaigns.

Those desiring his services will contact him directly at his home address, as listed in his article on the opposite page. He has the good will of the General Board and the Church at large, for truly he is about the work of Christ and the Kingdom.

Pray God that his successor on the staff of the General Board of Evangelism will be chosen carefully and wisely.

PROGRAM OF EVANGELISM
Adopted by a Jurisdictional Conference

Conferences, districts, and churches will find value here. These plans are adoptable and adaptable.

The General Conference set a goal of winning 2,000,000 persons on profession of faith during the next quadrennium.

The Southeastern Jurisdiction with a fourth of the membership of the Church proposes to win at least 500,000 of this number:

100,000 in 1949
125,000 in 1950
125,000 in 1951
160,000 in 1952

To this end we propose the following program.

1. A course on Evangelism in every School for Christian Workers, designed to prepare Church School teachers for winning their pupils to Christ with opportunities for preparing leaders to teach these courses on Evangelism.

2. In view of the fact that the population of this Jurisdiction is predominantly rural, that this rural population is producing more than its share of the children of the nation, that the rural white population is less than half churched, and that what happens in the religious life of this rural population will have a profound effect on the religious life of the nation, the major emphasis of the Jurisdiction should be rural evangelism. These plans will help to implement this emphasis.

(1) A program designed to win children and youth to Christ.

(2) The development of a working relationship between town and country churches making the lay and ministerial leadership of the town churches available for evangelistic work in rural churches. Laymen in town churches can help by releasing the pastor to do this work, by going with pastors to do visitation work, and by holding services in rural churches.

(3) The Conference Board to compile a list of ministers who will give their services in evangelistic work for a definite period annually, and to arrange for the use of these ministers.

(4) The holding of simultaneous evangelistic campaigns on a county or district basis.

3. Every church should plan for a revival meeting. Careful preparation should be made with definite conservation plans to follw.

4. A continuous lay visitation program for which the laymen should receive definite preparation through the use of the booklet A LAYMAN'S HANDBOOK ON EVANGELISM, by Dawson Bryan.

5. Many areas need new churches that should be served by The Methodist Church. Some churches should be reopened. Stronger churches should sponsor these new congregations as their special projects. The use of tents, stores, schoolhouses or any natural neighborhood center for a meeting place is recommended. The entrance into a new area for service should be made only after a survey by the Conference Commission on Town and Country Work, or other competent agency, has indicated a new church is needed. It is hoped that at least 600 new churches will be established during the quadrennium.

6. To strengthen the religious life of the home each Methodist family should observe daily devotions using the UPPER ROOM and other devotional literature. Pastors are urged to make a more consistent practice of offering prayer in the homes when doing pastoral calling. Churches are urged to encourage the use of the "family pew" and "family night" programs when the pastors can instruct parents in home devotions, and to make wide use of National Family Week. Our Bishops have urged that "more attention must be given to training for Christian parenthood, and to bringing parents into Christian cooperation in establishing and maintaining true homes. There is no substitute for the Christian home."

7. Conference Boards of Evangelism should provide opportunities for spiritual retreats in every Annual Conference for pastors and for laymen separately.

8. The purposeful and meaningful use of the literature of the General Board of Evangelism.

9. Emphasize the building of the preparatory membership rolls using the rite of baptism of babies as an evangelistic opportunity.

10. Use of the evangelistic opportunities in the program of Christ and His Church to which this Jurisdiction pledges its support.

11. Use special days and seasons, especially Lent as opportunities for evangelism.

12. Every Annual Conference to be represented in the annual meeting of Conference Secretaries of Evangelism by sending the District Directors as well as Conference officers as far as possible.

13. The use of youth revivals giving youth opportunities for commitment to life service or lay leadership in the Church. The Superintendent of Student Work in the Woman's Societies of Christian Service to follow through with life-service volunteers.

14. We endorse the suggestions of the Jurisdictional Council that there be formed a Radio Committee which "shall . . . have responsibility for the Methodist Hour of the Southern Religious Radio Conference . . . and shall . . . undertake other activities in this general field."

15. We urge a greater use of the facilities of Lake Junaluska for the training of evangelistic leaders through such mediums as institutes, preaching missions and camp meetings.

We recommend that Conference Boards of Evangelism accept their peculiar responsibilities suggested above, and that they allocate to District Committee on Evangelism and to local congregations their specific duties in the development of this program of Evangelism for our Jurisdiction.

Z. T. JOHNSON, Chairman,
K. E. McRAE, Secretary,
Committee on Evangelism.

PROGRAM OF EVANGELISM

Adopted by an Annual Conference

Here are suggestions for pastors, church committees on membership and evangelism, and Conference Boards.

1. In cooperation with, and under the direction of the Board of Education, sponsor Leadership Training Institutes early in the fall, with the thought of strengthening the evangelistic approach within the local church.

2. Establish a District Secretary of Evangelism in each district as ordered by recent action of the General Conference.

3. Offer cooperation to Boards of Education and Missions and Church Extension for the opening of closed churches, and developing new fields, now unchurched by major denominations.

4. Under the direction of the district superintendent, sponsor at least two subdistrict evangelistic crusades on the Northern District; this would mean leadership from the General Board for a spiritual retreat for ministers and training in personal evangelism, together with a preaching mission projected into a wider territory.

5. Spiritual retreats for ministers in the Central and Southern Districts similar to last year, just preceding Lent, under the leadership of the district superintendents.

6. Offer cooperation in establishing Schools of Evangelism for training of Sunday school teachers in methods of definitely winning children to Christ, as proposed by the General Conference.

7. Sponsor circulation of devotional literature among ministers and laymen, with requests for reading and reporting thereon.

8. Offer leadership for evangelistic emphasis to the Summer Camps.

9. Seek to distribute sound films which have an appeal for definite life service for the Master. This should be self-maintaining, as far as possible.

10. Encourage the broadcasting over as many stations as will offer free time, the programs of the Upper Room series, and seek to get wide publicity in the press and from the pulpit concerning the time of these broadcasts. Also encourage the use of the Upper Room series recordings within groups of churches.

In all of these goals we earnestly seek the leadership of our bishop and our district superintendents, together with the interest and prayers of every pastor. These are the ones who do the real work; all the Board can do is to cooperate that their efforts might be more effectively carried on.

"TO SERVE THE PRESENT AGE, OUR CALLING TO FULFILL."

We recommend that all pastors and laymen of this Conference cooperate in a united endeavor:

1. That each church set a goal to increase decisions for Christ and the Church.

2. That the children and youth be given careful training in what it means to completely surrender the life to Christ.

3. That the invitation to Christian Discipleship be given at the close of the preaching service.

4. That we make a planned effort to recruit ministers and other full-time Christian workers.

5. That visitation evangelism as used during the Year of Evangelism in the Crusade for Christ shall be continued, and that preaching missions shall be held to stress the great Christian doctrines.

6. That there might be a sustained cultivation of Christian living and regular attendance upon divine worship as instruments for widening the areas of surrender to Christ.

7. That the promotion of the family altar shall be an important part in the program of each church. We suggest that each pastor use the Family Altar Plan in purposeful visitation.

8. That as we give our full support to the Board of Education in the emphasis on church school enrollment and attendance, we shall emphasize the importance of winning the parents of children enrolled in the church schools.

9. That Sunday evening services and prayer meetings be encouraged in all churches, and that laymen be enlisted in these and other services.

10. That study of the Bible be encouraged in every home. That other Christian literature shall have a larger place, but that the Bible be made the chief book to be read by our people.

—West Wisconsin Annual Conference. Program drawn up by Albert E. Wittenhiller, Conference Secretary of Evangelism.

CONCERNING YOUR CHURCH MEMBERSHIP
Familiar Answers to an Important Question

"I don't know how long I'll be here." None of us do. We don't even know how long we will be alive. The very uncertainty of times makes it all the more imperative that you move your membership and go to work now.

"I don't know anyone here." You never will, unless you give yourself a chance. But if you will "join" you will find that the _____ here love the Lord and will love you just as much as the ones you left behind.

"I want to wait until I get my letter." Don't do it. Join here and let us send for your letter. Sometimes letters are slow in coming and you could be at work in our church.

"I want to visit around and see which church I like best." It's all right to visit to find where you have the greatest opportunity to serve, but be careful lest you degenerate into a religious tramp, drifting as a visitor from church to church, receiving constantly but serving nowhere.

"I hate to leave the old home church." You have already left it. All they have there is your name on the roll. They don't want your name without you. . . .

"I haven't time." Whose time are you using, yours or God's? Who gives you life and breath? "What shall it profit a man if he gain the whole world and lose his own soul—or life?"

—Selected.

OBSERVE REFORMATION DAY

Sunday, October 31

Emphasize Protestant Principles

It was on October 31, 1517, that Martin Luther nailed the Ninety-Five Theses on the university church door at Wittenburg, Germany, and the spark was lighted that touched off the Protestant Reformation.

The Reformation was a break with the corruption and the ecclesiastical authorities of the Roman Catholic Church in that day. It was a return to the two sacraments established by Jesus; it was a return to the authority of the Bible; it was a return to the essential spirit of primitive Christianity. But it was more than this.

It was essentially a spiritual experience that lay at the heart of the Reformation. The spark that ignited the fires of the Reformation was a priest, one of the most earnest and pious of them all, crying out, "No, No! That is wrong. . . . Salvation doesn't come that way. . . . You can't buy a dead person's way into heaven. . . . Neither can you gain your own way into heaven by doing *this* and doing *that,* even though the Church prescribes it. Salvation is a personal experience. . . . It comes by faith, faith alone. Every man is his own priest before God."

At the heart of the Reformation was a spiritual experience of salvation through Christ, and Christ alone, and it is the call for this same spiritual experience that is being sounded by thousands of Protestant churches on Reformation Sunday every year.

This year October 31 comes on Sunday itself, and every pastor is urged to make Reformation Sunday one of the greatest in the spiritual experience of himself and his church. It is an opportunity for great preaching and an opportunity for the distribution of wholesome literature on Protestantism. Laymen are anxious for good literature along this line.

There never was a time when the Protestant Church should be more alert to claim its heritage, proclaim its faith, and make understood its vital truths.

The observance of Reformation Sunday or week-end is appropriate both in single churches and in whole communities in a united way. Elsewhere is listed the five special services that the Federal Council suggests over the week-end: men's luncheon, youth meeting, union meeting, ministers' meeting, and women's meeting.

TIDINGS has six pieces of literature available that pastors and churches will welcome:

1. "A Protestant Primer," 64-page book by Dr. Clarence Seidenspinner, 25 cents a copy. Order a dozen or more for your laymen today.

2. "The Evangelistic Message of Protestantism," a new 80-page book containing eight messages by eight Methodist Bishops. 35 cents a copy; 3 for $1.00; 10 for $3.00.

3. "'Why I Am a Protestant," by Dr. Roy L. Smith, a 16-page double-column leaflet that contains eight great articles, they being the most and the best in the least space, obtainable. $3.50 per 100. This is available in Spanish also, for same price.

4. "A Protestant Platform for Goodwill," a 16-page leaflet by Dr. Ralph W. Sockman, $2.00 per 100.

5. "What Is Distinctive About Protestantism," an 8-page leaflet by Dr. Albea Godbold, $1.50 per 100. That pastors may see the great worth of this leaflet, a part of it is printed herewith in article form.

6. "Protestants Believe—" a new 4-page folder containing the heart of what Protestants believe with special reference to the contrast with Roman Catholic belief. $1.00 per 100. Be sure to order this leaflet along with your choice of the above.

Inform your people with literature

What Is Distinctive About Protestantism?

by Albea Godbold
Pastor, St. John's Methodist Church
Saint Louis, Missouri

Sometimes people say, "I have a friend who is a Roman Catholic, and when we talk about religion I am embarrassed. He knows what he believes and I don't know what I believe. What is distinctive about our faith as Methodists or as Protestants?"

Well, what is distinctive about Protestantism? Surely Protestants have a right to ask the question, and they ought to know the answer.

There are some very positive and distinctive doctrines to which Protestants subscribe, and which are as important now as ever. Let us notice some of these significant features.

Direct Access to God

First, Protestantism holds that the soul of man has direct access to God, and that, therefore, salvation comes as a person exercises faith in God through Christ. Protestantism believes that in the last analysis, nothing stands between the soul and God. The relationship is immediate and direct. For this reason we hold that we are not saved by any sacrament or ceremonial rite, nor by any power of absolution inherent in the Church, nor by a priest who may claim authority from the Church to say, "I absolve you from your sins." We are not saved by works, nor by ascetic practices, nor by agonizing moral struggle. We are saved, we are

justified, by faith. Salvation is by the grace of God through our faith. This teaching that the soul of man has direct access to God, and that salvation is available by faith without an intermediary agent or institution is a distinctive and significant feature of Protestantism.

Christ and New Testament Are Authority

Second, Protestantism holds that the Bible is the authority and guide for our moral and religious life. According to the old idea, the Church was the authority and guide. So intrenched was the older view before Luther's day that the Bible was not printed in the language of the people and they were discouraged from reading it. The Church, through its ministers, was supposed to interpret the Bible to the people. Martin Luther rejected the authority of the Church and turned directly to the Scriptures for authority. Luther soon translated the Bible into the language of the people so they could read it for themselves. To this day the Bible is the authority for Protestants. We Protestants are preeminently the people of the Book. The authority of our religion, our way of life, is here.

Religious Freedom

Third, Protestantism stands for religious freedom. Protestantism was born partly as the result of demand for freedom. Luther wanted reform in the Church. He could not carry out reform without freedom from oppressive and deadening ecclesiastical authority. When he attained the desired freedom, it meant that he had established Protestantism.

Luther desired to be free to read the Bible for himself and let it speak its own message to his heart. He demanded the right of private judgment, the privilege to worship God according to the dictates of his own conscience, and the freedom to preach and propagate the gospel as he understood it. Protestants have always sensed the fact that such freedoms are inherent in their point of view. For that reason, they have resisted authority, suffered martyrdom, and have left home and country and have gone to strange and forbidding lands in order that they might cherish and preserve their freedoms.

Protestants believe so strongly in freedom of conscience that they insist on it, not only for themselves but also for others who worship differently. Belief in freedom of religion to that extent is unique and significant.

The Roman Catholic Church believes in freedom of worship for itself and its adherents, but not for Protestants and others. In Russia and Mexico, where the State restricts religion, this branch of the Church cries out for freedom of worship. But in lands like Spain, Italy and Peru this Church is very strong, it not only does not insist upon freedom of worship for all, but rather, through its alliance with government, it greatly restricts freedom of worship for all except its own members. Moreover, it is certain that, if and when this Church gets enough power in any land, it pursues the same policy of restricting freedom of worship for Protestants and others. For this reason, Protestantism must ever be alert, lest its virtue in respect of freedom become a fault, lest it assume that because it believes in full freedom of religion all others believe in it too, and lest it permit others who do not believe in freedom to take away its own freedom.

Also, one may say in favor of Protestantism that where it flourishes its insistence on religious freedom helps other forms of freedom, such as freedom of speech, press, assembly and the like. Protestantism's love of freedom has helped democracy, and democracy, in turn, has helped Protestantism. Protestants can take just pride in the knowledge that the best development of free democratic institutions has arisen in those very nations where the Protestant spirit has been strong. Protestants in America are sure that separation of Church and State promotes freedom and helps to preserve democracy.

Other Differences

Protestantism has other notable features. It regards the Church as a fellowship of Christians, democratic in spirit, which preaches the gospel, administers the sacraments, and points men to Christ. It is not primarily an organization or an institution, but a society of believers, a brotherhood. We do not look upon the Church as a closed organization of ministers claiming supernatural powers from Christ or God, by means of which it is to dominate the lives of laymen on earth and say who shall go to hell and who to heaven.

Protestantism has only two sacraments—baptism and the Lord's Supper. It rejects the other five developed by the ancient Church because there is no warrant for them in Scripture. Those five are confirmation, penance, marriage, ordination, and extreme unction. Protestantism has a most profound regard for holy matrimony, but it does not class marriage as a sacrament. Furthermore, we do not attach magical or supernatural significance to the sacraments. It would stultify our minds to say that the clerical blessing of the bread and wine in the Communion service turns them into the actual body and blood of Christ. We observe the sacraments in memory of Christ, or as outward forms symbolizing an inner experience, or as symbols that say more than mere words can say to the heart in worship.

Protestantism allows its ministers to marry. The Bible permits it, and nowhere does it forbid the matrimonial state for apostles and preachers.

Protestantism does not create a wide gulf between sacred and secular vocations. No matter what their work, all men are called of God to serve Him. All are co-laborers with God. We believe in the priesthood of all believers.

Let us, therefore, take pride in our great tradition and cling to it. Since our souls have direct access to God, let us freely practice His presence at all times. Let us read the Book which is the authority for life; and let us stand fast in the freedom wherewith Christ has set us free.

Observance of REFORMATION DAY—OCT. 31 Called for by Federal Council of Churches

It is requested that Reformation Day, Sunday, October 31, together with October 30 or November 1, be made the occasion for a simultaneous emphasis upon our heritage in the Reformation and that plans be made in as many cities and towns as possible for bearing a united witness to the positive principles of the Reformation and their significance for our life today. In communities in which this date is not practicable, some other period in late October or early November may be taken.

It is desired that in each city, so far as possible, the program include a united rally on Sunday afternoon or evening, a laymen's luncheon, a woman's meeting, a young people's meeting, and a meeting for ministers. These five meetings are suggested as follows:

1. Protestant Men's luncheon, Saturday noon, Oct. 0.

2. Protestant Youth meeting, Saturday evening, Oct. 30.

3. Mass meeting of all the churches, Sunday afternoon or evening Oct. 31.

4. Minister's meeting, Monday, morning, November 1.

5. Protestant Women's meeting on Monday morning or afternoon, November 1.

MATERIALS ON PROTESTANTISM

for Reformation Day---Sunday, October 31

READY SOON *ORDER NOW*

The Evangelistic Message of Protestantism

Eight Messages by Eight Bishops

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2. "The Authority of the Scriptures," John C. Broomfield
3. "The Priesthood of Believers," Ralph S. Cushman
4. "Justification by Faith," William T. Watkins
5. "The Right of Private Judgment," Charles W. Brashares
6. "Separation of Church and State," W. Angie Smith
7. "The Church and the Sacraments," Willis J. King
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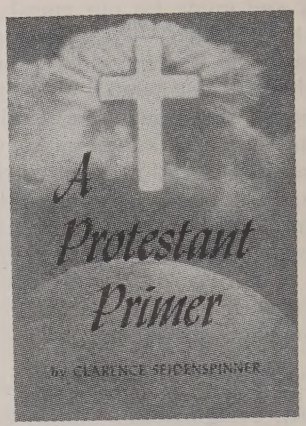

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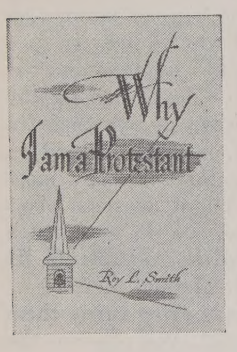

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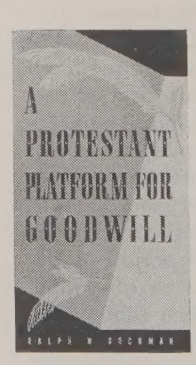

A Protestant Platform for Good Will

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What Is Distinctive About Protestantism?

by Albea Godbold
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A preacher sometimes asks if the people to whom we mail *The Upper Room* really use them, and I always say they can't use them if they ain't got them. You know that is the great thing about The Parish Cultivation Plan. Dozens of families which will never take a copy from the church now get every issue, and some of them tell me after I mail out each issue that they have started to use them.

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By its decision on religious education in the public schools, the U. S. Supreme Court has said in effect to the preachers and parents of America: "It's your job, we always thought it was anyway." If you don't use the Supreme Court decision to help drive home the necessity for a better job in the home, you are a bit sleepy at the switch.
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The chances are that the package that contains your supply of The Upper Room for each bi-monthly period was tied by Mr. W. R. Jackson, totally blind. He ties it while I can get the string unrolled. He believes that he is really helping people by this job of his. He says he likes to tie the big packages best, because he knows more people are reading them then. How about increasing your standing order? Every family in your church.

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Beginning World Wide Communion Sunday—October 3—increase your church attendance to Lenten and Easter proportions and maintain it throughout October and November, even all the fall and winter.

See articles about suggestions and materials for World Wide Communion and "See You In Church Sunday" crusade. Establish your people in the habit of turning their faces to the Lord's house on the Lord's day.

"Compel them to come in, that my house may be filled."—Jesus.

Cover—Keystone View Company

SHEPHERDS is issued monthly as a service of the General Board of Evangelism to the pastors and district superintendents of The Methodist Church. Extra copies of this issue may be obtained in quantities for ten cents each, as long as the supply lasts. Churches may subscribe to SHEPHERDS for each member of the Committee on Membership and Evangelism, $1.50 per year.